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THE CALVINISTIC CLERGY DEFENDED,

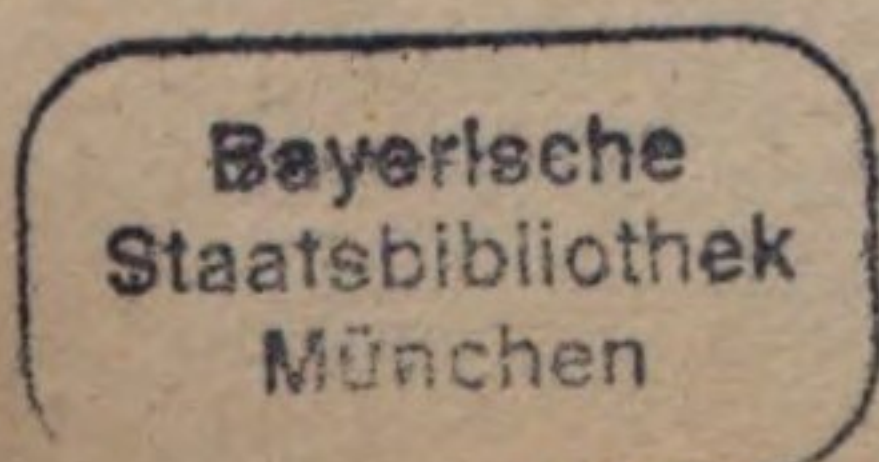
AND THE

DOCTRINES OF CALVIN MAINTAINED;

IN

A LETTER,

&c. &c.



*The Calvinistic Clergy Defended, and the Doctrines
of Calvin Maintained;*

IN

A LETTER

TO

THE REV. JAMES BERESFORD, A. M.

RECTOR OF KIBWORTH,

OCCASIONED BY

HIS SERMON

PREACHED IN ST. MARTIN'S CHURCH,

At the Bishop's late Visitation,

And Printed at the Request of the Bishop and Clergy.

BY

EDWARD THOMAS VAUGHAN, A. M.

VICAR OF ST. MARTIN'S AND ALL SAINTS', AND RECTOR OF
FOSTON, LEICESTERSHIRE.

SECOND EDITION :

With a PREFACE, OMISSIONS, ALTERATIONS and large ADDITIONS.

"Nay but, O Man, who art thou that repliest against God?"—
Romans ix. 20.

And the boldness of some among us, who have reflected in *Sermons*, or otherwise, on those who hold Calvin's system, has been much blamed and often censured by those who, though they hold the same opinions with them, yet are both more charitable in their thoughts, and more discreet in their expressions.—*Bishop Burnet.*

LEICESTER :

PRINTED BY T. COMBE.

AND SOLD BY J. HATCHARD, BOOKSELLER TO THE QUEEN,
PICCADILLY, LONDON.

1818.

Preface.

HAD the subject of this letter been one of a personal nature between Mr. Beresford and myself, or, though public and general, yet of secondary and inferior moment; I should not have ventured to obtrude it a second time upon public notice, or have allowed myself to interrupt the silence and disturb the repose of my Reverend Adversary, either by the repetition of old remark, or the introduction of new. But the question which Mr. Beresford's Visitation Sermon has brought afresh under review, is of universal interest and of infinite importance; no less a question than whether God shall be duly exalted in the Redemption of Mankind, to the extent in which his word proclaims Him worthy, or man, in that event, shall be unduly exalted upon His ruins; whether God shall be known

as God, or degraded to an inferior Divinity; whether there be any grace, any security and any comfort in Christ, or all virtue, safety and happiness be primarily, intermediately and to his last hour, dependent upon sinful, uncertain man. A disposition to entertain this inquiry has been widely excited. Whilst many, perhaps the majority, have adopted erroneous conclusions, the subject has nevertheless been canvassed; false notions have been corrected in some, and others who had never thought at all, have been willing to read about it. Would it not, then, be a treacherous dereliction of the duties of my office as a Christian Instructor, if I should neglect to use these "winds and oars" by which, peradventure, it may be the will of God that his truth shall sail gallantly into many uninstructed hearts?

Having judged it expedient to re-publish my Letter, I have of course thought it my duty to make it as correct and decisive as I could. It has therefore undergone much of alteration, and appears in some respects under a new form.

I cannot however flatter myself, even now, with the expectation that it will escape the reprehension of those who dislike its sentiments, or of those who either deny, disallow, or forget the appropriate and distinguishing qualities—what may be called the laws and privileges—of Controversial Argumentation.

The Controversialist is a Wrestler; and is at full liberty to do all he can, in the fair and honest exercise of his art, to supplant his antagonist. He must not only be dexterous to put in his blow forcibly, but must have in a readiness to menace with scorn and to tease with derision, if haply he may by these means unnerve or unman his competitor. The Controversialist must “strive lawfully:” never allowedly misstating his adversary, or adducing a false fact, or over-charging or mis-colouring a true one; but, with these dishonorable exceptions, I know not that he is under any obligation to withhold a particle of his skill and strength, whether offensive or defensive, in this truly Spartan conflict. I can allow much weight to an hesitative inquiry

how far it may become a Christian Soldier to enter into the field of controversy. either as an agent or as a spectator. It may be well for Christian Ministers especially, that they should abjure such Gladiatorial Contentions. But I cannot see the wisdom or the fairness of requiring the Christian Wrestler to contend by a law of his own ; or of sending him as it were without weapons, almost without hands and feet, against a disciplined and fierce assailant ! If I have sometimes spoken severely to my Opponent, and if I have sometimes accosted him sportively, each has been in strict conformity with the established laws of this peculiar kind of warfare : and it is only those who forget, or disclaim, these rules that can think they have cause of quarrel against me. If indeed a Controversial Pamphlet were a Sermon, and the disputant were speaking simply in his own proper and individual name to an individual fellow-christian, it might be said, ‘ why so angry, Brother.*’ But

* The British Critic for October last dwells much upon this objection : to which what I have here advanced will probably be considered as a sufficient answer. If not, I

argument is separable from the person who urges it; and the Writer may be exposed, censured, and even put into contempt, whilst the Man

can only say I was not conscious of having lost my temper for a moment, whilst writing "the Letter;" and am sure I neither have borne, or do bear, any personal asperity towards Mr. Beresford.—I consider that review of my Sermon, if it can be called *a review*, as highly complimentary to me. With so good a will to find fault, as it clearly manifests, I think I may fairly presume the Reviewer would have *canvassed* and *destroyed* the argument I have pursued, if he had found it altogether practicable and convenient. I ask no more than that my proofs and reasonings may be fairly heard and investigated; and, if wrong, may be proved so. But assertion is not refutation. 'The "dove-tailed" Scriptures which in their place have nothing to do with the subject' I solemnly disclaim. "More and less manifest, complete and decisive traces of a Reprobate people," they each, to man are.—(See pp. 180—183.)

If I be the "high-mettled opponent" of another periodical publication, I do not know what this term is meant exactly to convey, whether praise or censure: but I will understand it as conveying the former. For, if by mettle is meant "spirit," in my view "mettle" is a very necessary quality in a Controversialist: if by "high" is meant any reference to high views of doctrine, whilst I should be sorry to soar to a height which Scripture and Right Reason may not warrant, I can never be ashamed, under their guidance, to have soared to a height which has given me the most exalted, purifying, invigorating and consolatory views of God, his GOVERNMENT, NAME and TRUTH.

is regarded with respect, esteem and tenderness. The style too of Controversy will be various in different parts of the debate; diffuse sometimes and sometimes abrupt. It would be unfair to condemn the former as declamatory, and the latter as arrogant and overbearing. Yet, from want of this just regard to the varying nature, and consequently varying style, of the different kinds of composition, many writers, and one in particular whom I feel myself peculiarly concerned to vindicate, have been severely condemned. Calvin is hooted down as arrogant and presumptuous, because he wrote a book of *Institutes in elegant Latin*. “Quos Deus præterit, reprobat” has been considered as a fair motto for Him, characteristic of his dogmatism; and has been censured not only for its sentiment, but for its authoritative conciseness: whereas I verily believe that neither Quintilian nor Cicero would have expressed the same meaning in more or other words.

Having said thus much in the way of obviating objections to my former Edition of this Letter,

it may appear strange that I should add, my endeavour has been to avoid every thing of unnecessary severity, and every thing of sportive playfulness, in this which I am now publishing. My explanation is, 'a second edition is not a first;' and what is lawful may sometimes, though not always, be inexpedient. I have tried to forget as much as possible the personality and immediate occasion of my Letter, and to think only of the general question in debate, seeking to write what may be universally and abidingly useful. At the same time my argument will be found to bear close reference to Mr. Beresford's Sermon, and to constitute a direct and undeviating answer to it. I have, however, dwelt chiefly and almost exclusively on those parts of the Sermon which contain objections of general interest and notoriety. I can very honestly assure Mr. Beresford that I do not feel a particle of personal acrimony towards him, and that nothing can be further from my thoughts than the wish to give him pain.

Many new notes are added. The argument

in many parts is considerably amplified; especially in those which respect the glory of God; the ordination of the Fall; the defence of the Attributes, and the denial of certain Pernicious Effects which are said to result from Calvin's doctrines. The arrangement and composition of the latter part is altogether new.— I commend the whole to the good favor of God, and pray him to bless it to the edification of every Reader.

E. T. V.

N. B. The Author particularly requests his Readers to insert the following short sentence at p. 221, which has inadvertently been omitted. After the words "created them." "By "pleasure" we mean "counselled will;" by "glory," manifested excellency." I see nothing, &c.

A LETTER,

&c. &c.

REVEREND SIR,

PERHAPS I should better accommodate myself to the style of modern courtesy if I were to address you by the title of **MY REVEREND BROTHER!** But, as the occasion which draws this letter from me was marked by a lamentable deficiency of brotherly affection on your part; as in sentiment we are not at present brethren; and as it is my purpose to allow myself the full freedom of a Controversialist, though I shall be sorry to trespass upon the decorum of good manners or the sincere benevolence of a Christian in the remarks which follow; I think it more consistent to accost you by the respectful appellation which

you receive from the community at large, than to presume or profess to number myself amongst the members of your family.

My acquaintance with you, as you justly remarked when I had the honor to offer you some explanations as to the conduct I had pursued in resisting a vote of thanks for your Sermon accompanied with a request to publish it, is little more than nominal; except what may arise from the publications with which you have already favoured the world: publications, in which I recognize the entertaining Humourist and the empassioned Polemic. Free from all apprehension of personal disesteem or of personal attachment, I address you now, as I did on that occasion, in the character of the Preacher of the day, whose friends "speak goldenly" of him, but whose public performances must stand or fall by their own merits.

When I rose up in my place at a public ordinary, and, without emulating the customs of the Upper House—which I could have been glad to see exclusively appropriated to it—presumed to oppose a sort of common-place compliment, though moved with a quickness and ardor of approbation which outran ordinary forms by the dignified president himself; it

was on public grounds ; which I endeavoured, though I doubt not with much of blundering accent, to explain.

My objection, Sir, arose from the spirit and strain of your Sermon. I objected to the vote, not from an universal repugnance to controversy in Visitation Sermons ; not from intolerance of opinions contrary to my own on great theological questions ; not from a wish that unity should be seemed, where there is palpable contrariety ; but because your design was manifestly that of holding up a set of men—the creatures of your own highly-wrought imagination rather than real existencies, but of whom you believed that you had some before you—to contempt and abhorrence, as treacherous ministers of the Establishment and corrupters of the Gospel!—I objected to the vote, Sir, because you did not bring your sword but your dagger, and thrust it into those whom you should have been ashamed to wound, under the anticipated smile of authority, and the cover of superior numbers !

If I enjoyed the same degree of ecclesiastical favor in which you seem to revel, perhaps I should be indulged with an opportunity of whispering into the ear of those who confer

such distinctions, whether in the character of the obliger or the obliged, that it would be well, if the same complimentary note which constitutes the Preacher, might hint to him the propriety of instructing in the spirit of a brother and not of an enemy, Sir, we do not want pugilists at this time in the Ministry—we want a Moses, who may remind us that we are brethren and put it to our conscience ‘why do ye wrong one to another?’ Debate the point, if the point be not settled and be worth debating; but deal fairly by your adversary’s cause, as well as ably by your own: above all, be sure you do not call him names and lead your hearers—who can all comprehend railing, though not argument—to suspect that he is a Rogue!

Nor can I forbear remarking, that Bishops would best consult their own dignity and the well-doing of the Clergy, if the custom of moving thanks for the Charge and thanks with whatsoever appendage to the Preacher were for ever banished from our Visitation Meetings. It is to be presumed always that the Bishop’s Charge is excellent. He can derive no honor from the most sincere and deeply felt tribute of his Inferiors. But by this ill-advised custom he brings himself to the bar of his Subjects;

and, whilst he is Flesh as well as Spirit, may on some occasions be tempted to woo the popular breeze of the majority, rather than the more solid and worthy approbation of the few. And what if a spirit of restless insubordination urge on the factious, or a spirit of conscientious firmness the intrepid, to say what he feels and make a division in the assembly? The meeting is no longer a meeting of brethren under a commanding head, but even majority is a defeat, and though the many may frown on the few, they will not be left sole judges in the cause; the public will soon catch the rumor and take the liberty of forming an opinion for themselves. *Thanks to the Preacher!* with a remote possibility that he may be asked to give publicity to his Sermon, have in many instances suppressed an useful hint and neutralized a decisive argument, whilst in others they have given a trumpet tongue to sarcasm, innuendo and invective!

Moved by considerations such as these, which are distinct, as you perceive, from the particular subject, statements and argumentation of your Sermon; in the hope of giving a better tone to such performances in future, or of at least preventing a similar outrage; I resisted the proposal of a request that you would print

your Sermon, having fully made up my mind that I would oppose even the ordinary vote of thanks for it, though I had not the slightest objection at that moment, any more than the present, to express my best wishes for your '*sana mens in corpore sano*.' Now, however, the case stands differently between us. I am no longer to inquire what courtesy, subordination and common usage may suggest, but the objection, which I still think just, having been entered and by a large majority over-ruled; I oppose myself to you in the fair field of argument, and desire to be heard as one of those against whom your censures and your reasonings, if they had any determinate object, were aimed. I, Sir, am a Calvinist! if by that name may be understood a maintainer of certain recognized opinions not drawn from Calvin's writings—in which I am very ill read—but invidiously branded with his name, whilst owning a higher Master: invidiously, I say, because we well know you have but to nickname a man *Calvinist*, and you at once let loose the dogs of malice, suspicion and railing against him, in a world which judges by names, and in an age when Calvin's name is held in detestation. Sir, I am not Calvin's disciple. My views of Christian doctrine have been derived chiefly from searching and meditating upon the

Scriptures : an exercise, in which I have sought the promised light of the Spirit by prayer and patience, and in which I persuade myself that some rays of that promised light have beamed upon my soul. My views thus formed are analogous, as I believe, to those exhibited in our Church Formularies : documents, which I was astonished that you should keep wholly out of sight, in an examination of opinions on which they contain explicit testimony, and in an endeavour to bring home a charge of *unsound churchman-ship* against the objects of your attack. In making this avowal, I would not be understood to disclaim a single sentiment which you censured as impious and heretical : because I think it probable that I may be found to hold every such sentiment virtually and in substance ; though it may not have been my habit to express it in what you profess to give as Calvin's words, or to contemplate it precisely in Calvin's form and colors.

The remarks which follow, Sir, are purely my own ; not the result of concert or communication with others. Many, I doubt not, amongst your hearers were surprized and grieved and fired with indignation, as well as myself. Indeed evidence was given to this fact, in our public meeting. But of those so moved, many

probably would disclaim a portion, more or less, of the doctrine which you impute indiscriminately to all the Calvinistic Clergy. I answer therefore for myself, and for myself *only*. In *my* pulpit you fired your cannon ; and it is fit that you know the effect of your shot upon the individual who more generally occupies that station as a public instructor. I feel it my duty Sir—in many respects a painful duty—to tell you thus publickly what I think of your Sermon ; with no other desire than that every candid and competent judge may decide between us. The social board has its punctilios : one kind of objection is justly brought forward there, and another would be out of place. I now remit to you all my charges from want of decorum, want of candor, and want of brotherly love ; I charge you with having brought a railing accusation, with all pomp and circumstance of logic, against THE TRUTH !

Your text,^a Sir, I presume is to be considered as little more than a sort of splendid motto to your Sermon. But if there be something very contrary to the spirit of chivalry, or even of true heroism, in holding up a deceitful banner and fighting under false colors,

^a Luke ii. 14.

I accuse you of this species of dissimulation. Is it for you, Sir, girt with your instrument of offence—having your stones as you thought well selected in your srip—to cry *peace, peace*, when you are making ready to battle? *On earth peace*—comes ill from the lips of one who has war in his heart, in his hands and at the very threshold of his tongue!

But you imagine you have an argument in your text against the persons with whom you are contending.—You must have close connection between the several clauses of the text: the latter must be consecutive to and explanatory of the former.—I do not know that this is necessary to the just interpretation of the Angelic Song. It is in the nature of a herald's proclamation: abrupt, energetic, rapturous, characteristic, alarming! But does the herald usually argue and reason in his proclamations? It is a sort of watch-word that he utters: an hieroglyphic, not a syllogism, which he holds up to view.

But let it be a compact argument, if you will have it so. Let it be that the angels would teach us, 'the glory of God in his gospel is to be exhibited by promoting peace on earth and declaring good-will towards men.'—By the way,

I think your idea of good-will here is something different from mine. By *εὐδοκία*, I understand *approbation*——‘*God well pleased with men.*’ As when it is said by another form of the same radical term——‘*This is my beloved Son, in whom I am well pleased.*’ By the event which was just then taking place, God was about to receive that satisfaction from mankind and to feel that complacency in them, to which ever since the days of the Fall, except so far as he had regard to this destined event, he had been a stranger. My idea therefore of the proclamation is, ‘that by the Saviour’s birth, glory would be given to God in the highest heavens, peace would reign on earth, and God would be well pleased with man.’ Your idea of good will seems to be borrowed simply from the English term, which expresses kind and friendly dispositions without any regard to the procuring cause or motive. As a general aphorism, however, though not the correct interpretation, nor full import, nor most interesting sentiment of the text, I have no objection to the declaration—and we will take it, if you please, as a doctrine deducible from this portion of the divine word——‘that the glory of God is to be promoted by the Gospel in establishing peace on the earth, and making known his friendly dispositions towards mankind.’ The

Gospel is a great instrument of peace in the earth, and is the message of God's good-will towards mankind. Do any of the persons whom you are holding up to censure, deny this fact? Do you mean to insinuate that they are not men of peace? that they do not as much as lieth in them, live peaceably with all men? that they do not make it their aim to promote peace, and so to earn the peace-maker's blessing? Do you mean to charge them with want of love toward mankind; and especially with want of desire to save, and of persuasion that God is willing to save? They may have less of love upon their tongue, and may be more wary and measured in their expressions respecting the divine benevolence; but, if their habits personal, domestic and ministerial were rigidly examined, they would furnish evidences of love towards God and towards man, and of practical conviction that God "would have all men to be saved and to come to the knowledge of the truth," as decisive as any you can find amongst your own squadrons.

If I understand the drift of your introduction, Sir, as connected with the text, it amounts to this—'that, since it is the elemental character of the Gospel to promote the glory of God by spreading peace and the knowledge of his

good-will amongst men; and since the Calvinistic Clergy (a gratuitous assumption without proof!) are personally deficient in that temper and conduct which the Gospel specially inculcates, and their doctrine is utterly alien from God's counsel of good-will towards men; it is vain to pretend that either by their preaching or living, they subserve the design of the Gospel.

What proof do you give of all this? is your *ipse dixit* to satisfy us?—These men inculcate peace and act peace, and deliver the message of God's good-will towards mankind, *according to their view of it*, as frequently, as zealously, as affectionately, as skillfully as they can. The only question to be entertained is, whether their view of this message or your's be the correct one. If your view be incorrect, however pure and lovely your intentions, your good-will is not according to knowledge, and will probably do mischief, rather than effect its object. Although their view of God's good-will to man is something different from your's, still they preach God's good-will to man; and we must have proof from the alone accredited testimony that their view of God's good-will to man is not according to truth, before we can be justified in condemning them.—Perhaps, Sir, you are not quite aware

how they preach this good-will of God towards man. Perhaps you would find upon inquiry—strange and incongruous as it may seem to you—that their offers of it are nearly as free as your own ; and I suppose you would not hold yourself responsible for the veritable and available acceptance of *all* the offers which *you* propound. But this is not the point at issue. They, no less than you, seek to promote the glory of God by persuading men to embrace the gospel salvation and to live in peace.—Your preludial blow therefore falls harmless.

Calvin is at length brought boldly and openly upon the stage, and becomes the great subject of animadversion ; his personal character is hinted u down, and his writings all but delivered to the common hang-man. But is there nothing unmanly, Sir, in thus breaking your lance against a dead man ? Is there no breach of modesty in erecting your crest above one of the ablest of human teachers ? Is there no offence against virtue in defaming the virtuous ?—We have usually been taught to regard the Reformers as a sort of consecrated host whom it were a curse to curse. “Touch not mine anointed and do my prophets no harm.” But this man, Sir, is one of whom a writer who ought to be after your own heart has said, ‘A founder it had,’ (speak-

ing of the New Discipline) 'whom, for mine own part, I think incomparably the wisest man that ever the French church did enjoy, since the hour it enjoyed him.... Divine knowlege he gathered not by hearing or reading so much as by teaching others. For though thousands are debtors to him, as touching knowledge in that kind, yet he to none but only to God, the Author of that most blessed fountain, *The Book of Life*, and of the admirable dexterity of wit, together with the helps of learning which were his guides.^b.... We should be injurious unto Virtue itself, if we did derogate from them whom their industry hath made great. Two things of principal moment there are, which have deservedly procured him honour throughout the world: the one, his exceeding pains in composing the Institution of the Christian Religion; the other, his no less industrious travels for exposition of holy Scripture, according unto the same Institutions. In which two things, whosoever they were that after him bestowed their labour, he gained the advantage of prejudice against them, if they gainsayed; and of glory above them, if they consented.^c.... Of what account the Master of Sentences was in the Church of Rome, the same and more amongst

^b Hooker's Eccl. Pol. Preface, p. 129. Oxf. Edit. 1793.

^c Ibid. p. 138.

the Preachers of the Reformed Churches, Calvin had purchased; so that the perfectest Divines were judged they, which were skilfullest in Calvin's Writings; his books almost the very canon to judge both Doctrine and Discipline by.'^d—Bishop Horsley, the most gigantic of modern Prelates, entitles him '*The Venerable Calvin*;' and, as one clear from the crime of upholding his peculiar doctrines, claims tenderness for what he calls his errors and extravagancies.^e "It is a sufficiently curious circumstance," says the Christian Observer,—to whom whatsoever may be your antipathies, and from whatsoever cause, you cannot object an overweening partiality for Calvinism—"that we should be under the necessity of *informing* certain divinity students respecting a book (Calvin's Institutes) which, as Heylin himself tells us, was a kind of second Bible (at least *the* accredited interpreter of the first) to the aspirants after ordination in the Church of England, during the early part of the seventeenth century."^f

This Calvin, Sir, whom you go about to kill sometimes by a sarcastic insinuation, sometimes by an infuriated paragraph, and sometimes by a degrading epithet or a contemptuous title,

^d Ibid. p. 138, 9.

^e See Bishop Horsley's Sermons, vol. ii. p. 170.

^f Christian Observer, vol. xvi. p. 438.

was an eminently holy man. If his writings and discourses contributed greatly to the intelligent support of the Protestant faith; his personal conduct, with a single exception, was marked by a devoted piety, charity and self-denial. "He illustrated by his own example the strength and purity of his faith, exacting from his opponents a concession that his life was at least equal in practical godliness to the lives of any who have dissented from the peculiarities of his creed. Most unequivocally did this great man display to his professed adherents such a pattern of consistent holiness, as &c. &c."

Shall I exceed the just limits of a quotation, if I transcribe yet another extract from the same pages, and in language better than my own expostulate with you on the injustice and indecorum of your assault upon so excellent and useful a man?—"Is this the individual whom with the majority of modern divines you would almost excommunicate from the family and fellowship of Jesus Christ? Is this He whom the veriest menials of the Protestant Hierarchy, whom our very vergers and apparitors find themselves able to refute with a sneer, while their superiors are stultifying him in the paragraphs of a pamphlet?"^g

^g Christian Observer, vol. xvi. p. 439.

But your object, I must charitably suppose, is to lacerate the living rather than the dead. Calvin is but as the carcase about which his followers are gathered. He, blest Spirit! is removed beyond the din of those yells which have so often roared around his ashes: nor need we be at any pains to vindicate him from reproach, for his own sake. Could he be conscious of your assaults in that abode of peace where he now awaits his consummation and bliss, he would leave his great name to be violated by your merciless hand, without a struggle; whilst he might feel an anxiety to rescue his doctrine from your grasp, least it should hereafter be found less extensively powerful than it has been to instruct and to save! And this, Sir! if I mistake not, is the very object you have in view. You would bring envy upon the doctrine by blackening the teacher: and not content with degrading the first promulgator, as you falsely account him, of this doctrine, you denounce his followers as doubly guilty, and implore for them a two-fold infamy. He it seems was free. Calvin might roam where he listed; whither conscience or *ambition* prompted him. Released from the bonds of Rome, he owed no responsibility to any human tribunal. But those who hold Calvin's opinions, after having received ordination in the Church of England, are Traitors,

Parricides and Robbers ! They owe a subjection which they do not pay ; they wound a mother's breast ; they eat bread which they have no title to.

Sir ! I do not think you know how few comparatively those are amongst the English Clergy, whether self-named or by their adversaries named 'evangelical,' who can with any degree of propriety be said to hold Calvin's opinions. Calvinistic, rather than Calvinist, with various shades of distinction, is the proper name of nearly all these : whilst many of them are opposed to Calvin in their view of those questions which discriminate his doctrine. I do not say this, Sir, by way of sheltering myself from any part of your attack as directed against the maintainers of Calvin's sentiments. I have learned not to call any human teacher, master : and I can readily believe, that in the wide range of Calvin's voluminous writings there are many expressions and even sentiments from which I should considerably dissent. But happily you have so limited the field of view as that I can meet you without any suspicion of evasion ; being one *substantially agreed* with Calvin on the quinquarticular points, to which you confine your observations. By the terms 'substantially agreed,' I reserve to myself the

right of excepting against particular expressions contained in Calvi's writings, whilst I engage not to recede from his plain, grammatical and ascertained meaning in any proposition which a fair arbiter shall deem essential to his doctrine, as limited to these points. In me then you have a fair butt to aim your shafts at; and, if I cannot repel them, I must be content to submit to your imputations, however gross vehement and maledictory!

Your charge of inconsistency and treachery precedes your investigation of the FIVE POINTS. I shall therefore observe this order in my reasonings with you.

Sir, I hate treachery as much as you do; and hold in as great disesteem the man who violates known vows and engagements. But in order to substantiate this charge against the objects of your attack, you must adduce proof that our church is *contrary* to Calvin in her avowed opinions. I demand of you then to shew me, in which of all her thirty-nine articles—for to these alone can the appeal with any propriety be made^h—she sets forth a declaration

^h It is unreasonable to appeal to the Liturgy, by way of proving that 'Calvinism is not in the Church.' (See *Sermon* pp. 46. 47.) Some general suppositions must be assumed in all

which can be considered as directly opposed to those of Calvin, on the FIVE POINTS? or which a Calvinist strictly so called might not conscientiously subscribe, and, whilst preaching his own sentiments, manfully and conscientiously uphold? There is only one of the five on which such an assertion and negation could with any shew of argument be founded; and the apparent inconsistency of even *that* doctrine with our articles admits an easy explanation.

Sir, I do not know why you choose to arraign Original Sin last of the Five Points. In *my* view it takes the lead, and is the foundation on which the others are built as a superstructure. I presume you put it last, because you felt yourself obliged to concede to it what you so resolutely withheld from the others. “Of this,”

liturgical forms which are to include a plurality of worshippers; peculiarities must be waved, and petitioners cannot dogmatize. When due allowance has been made for the appropriate nature of the composition, and when the non-inconsistency of *Arminian* and even *Popish* supplications with a Calvinistic Creed (—the great and wise Lord Chatham, it is well known, presumed to call our’s a **POPISH LITURGY**—) has been taken into the account; we shall be surprized that there are so many Calvinistic traits in our Church Formularies, rather than expect more, on the supposition that the composers of them held Calvin’s sentiments. But still the appeal must in all reason be made to Dogmatical Statements, where there are such, and not to Prayers.

said you, "as it is a doctrine received by our own church, though not indeed with Calvin's severity of interpretation, I shall here say nothing." A concession, which you ought in fairness to have made with respect to three at least of the rest.

Did you forget the Seventeenth Article? or, do you mean to contend that it determines nothing on these subjects? or, was it too tender ground for you to tread upon?

You are aware, Sir, that much controversy has been expended within these few years upon the question whether our Articles be Calvinistic, or not; and I suppose it is one of those disputes of which we may without prejudice or presumption say,

"Adhuc sub judice lis est."

But, Sir, I am not disposed to claim our Articles as Calvinistic; that is, as designed to express the personal and special opinions of Calvin. My persuasion is otherwise. They are Articles "*sui generis*:" drawn up, as I believe, by persons who, as to the greater number, held the same sentiments with Calvin, but aimed at as much moderation in expressing them as might be compatible with an avowal of the

great doctrines of the faith ; in order to combine men of *various* though not *discordant* opinions in one enlarged Society. It is an historical fact, that the compilers of our Articles had this great object in view : and the Articles themselves are the best proof of their intention. They could not so far deny their own sentiments as to contradict the opinions of Calvin—not that those opinions are of Calvin, but of more ancient times and of less equivocal authority—but they did not see it necessary or expedient to assert all which Calvin himself and his more rigid adherents would probably have introduced. Thus, whilst his whole system might be deduced by fair and legitimate inference from what is expressly asserted ; those inferences are not drawn in the Articles, neither are we called to subscribe to them.¹

¹ If the sentiments of our Articles belong to one human teacher more than another, it is Augustin : who reigned nearly without a rival in the Church till the æra when our Articles were framed ; and whose opinions, it is well known, are with a few slight variations which will presently come into notice, as nearly as possible those of Calvin. After mentioning the difference which he made between the *regenerate* and the *predestinate*, Bishop Burnet adds, “The other differences are but forced strains to represent him and the Calvinists as of different principles. He thought that overcoming delectation, in which he put the efficacy of grace, was as irresistible, though he used not so strong a word for it as the Calvinists do ; and he thought that the decree was as absolute and made without

All I wish to claim from the Articles for myself and those who think with me is, that they give us a right to be considered honest Members and Ministers of the Church of England. If I be driven to prove this right, I can feel no difficulty : if I be provoked to dispute the right of my adversary in sentiment, I feel still less. I do not wish to be forced to these extremities ; I would rather forbear. I would eat my meat with gladness and singleness of heart, giving praise to God : I would sit under my own vine and under my own fig tree, no man making me afraid. But when the clarion of battle is sounded, I must prepare to defend myself ; and, when the arm is lifted up against me, I must use my weapon, though it be at the expense of a rout, a flight and even a death-wound to my antagonists.

I maintain then, Sir, that the Articles of the Church of England, as touching those points which now lie between us, are not against Calvin : or, to meet your mode of warfare in any regard to what the free-will would choose as any of them do. So in the main points, the absoluteness of the decree, the extent of Christ's death, the efficacy of grace and the certainty of perseverance, their opinions are the same, though their way of expressing themselves do often differ."—*Exposition of xxxix Articles* p. 193. *Oxford Edition*, 1796.

a language more congenial to its spirit, I maintain that there is nothing in the doctrinal statements of the Church of England, which constitutes a man unfaithful, inconsistent, or dishonest, if he eat the bread which she portions out to her Ministers, whilst holding sentiments accordant with those of Calvin, on the FIVE POINTS.

“ARTICLE xvii.

“OF PREDESTINATION AND ELECTION.

“Predestination to life is the everlasting purpose of God, whereby (before the foundations of the world were laid) he hath constantly decreed by his counsel, secret to us, to deliver from curse and damnation, those whom he hath chosen in Christ out of mankind, and to bring by Christ unto everlasting salvation as vessels made to honour. Wherefore they which be endued with so excellent a benefit of God, be called according to God's purpose, by his Spirit working in due season. They through grace obey the calling, they be justified freely, they be made sons of God by adoption, they be made like the image of his only-begotten Son Jesus Christ, they walk religiously in good works, and at length by God's mercy they attain to everlasting felicity.”

The title of this Article is, 'Of PREDESTINATION and ELECTION.' Our Church then maintains and demands assent to a certain doctrine on a subject which she characterizes by these terms; and she will presently tell us what she means by these terms. According to your view, if I understand it, there is no such thing *in reality* as divine predestination; or, if there be divine predestination, there is no divine election. If you say there is national but not personal election, not only will this be a very different subject of assertion from that which the Church is here entertaining; (—would you pretend to apply the privileges hereafter named to nations, *as* nations? Great Britain, for instance, is in Christ; Great Britain is delivered from curse and damnation, &c.—) but every objection you can urge against personal election will apply in its essence and spirit, if not in precisely the same form and measure, to national election also. There is arbitrary choice; arbitrary, so far as we can presume to assign reasons, in the one case as well as in the other.

But let us hear the Church's doctrine about this divine ordinance, which you so little like to meddle with.

What is Predestination? Why, it is Pre-

destination *to life* ; that is, to eternal life : it has no less an object and no other boundary than the eternal bliss and glory of the heavenly state ! *It is the everlasting purpose of God*—a purpose formed by Him in past eternity—*before the foundations of the world were laid*. It is a purpose which he hath never rescinded, abated or modified, but hath formed into a decree of his court, without revision, variation or reversion—*whereby he hath constantly decreed*. This decree gives authority to a project or design which is the result of forethought, deliberation and even consultation. He hath constantly decreed *by his counsel*. This counsel is *secret to us*. We were not parties to it, nor yet witnesses of it ; nor are we even now privy to it. We know not either the persons interested in this counsel, or the grounds on which they obtain their interest in it.—How will this accord, Sir, with your idea of their love and good conduct being the ground of the divine appointment ? These surely are not secret to us, but what may be seen and known and read of all men.—By this counsel he hath constantly decreed to *deliver* certain persons *from curse and damnation, and to bring them by Christ to everlasting salvation*. These then, together with all the rest of mankind, are by nature under the curse of hell—“ children of wrath even

as others." But it is the decree of God that, being such, they shall be delivered from this deserved state of curse and damnation; and shall be brought by Christ—his merit and his agency—to everlasting salvation, *as vessels made to honor*. God is represented here as looking upon the damned mass and taking a lump of it into his hands which he forms into vessels of honor. The whole mass, originally and in its native state, is possessed of the same properties and qualities; but a part taken from the rest is attempered into a substance and moulded into a form, which are different from and contrary to the rest. This work is ascribed to God's purpose as its origin, and to Christ's agency as its efficient cause. No cause and no agency but God's purpose and Christ's working are intimated, insinuated, or have even space left for them. The persons thus delivered and saved are *those whom God hath chosen in Christ out of mankind*. As the counsel of his decree is secret to us, but, being counsel, must have grounds and reasons, and, being God's counsel, must have all-sufficient reasons; so no more is declared to us touching the objects of this counsel, than that God exercised his sovereignty—directed as that sovereignty is by infinite wisdom, whose movements it is neither necessary nor possible for us to apprehend—in selecting these out of a larger

number, and appointing them to receive this grace. God first chose them to be in Christ—to be hereafter ‘very members incorporate into his mystical body, which is the blessed company of all faithful people’—for reasons not assigned to us, and not penetrable by us; and then, having chosen, ordained that they should come to Him and should be in Him, should be delivered by Him and should be glorified.

Having declared what Predestination is, the Church next shews us how it acts. The very possibility of supposing that certain dispositions and conduct in the Elect had any share in procuring the benefit, is negatived by the assertion, that *they which he endued with so excellent a benefit of God*—meaning those and those only, for this reason and for this reason only—*be called according to God’s purpose, by his Spirit working in due season.* God’s Spirit is the operator—God’s purpose, the cause of the operation—the season, the fit and appointed season—the work, in the nature of a call. The Spirit—not man, or the mere word of the Gospel—is the caller: delivering, impressing and enforcing the invitation to come to Christ and be saved in Him for ever. *They through grace obey the calling.* This implies that none whom he thus calls disobey—all

obey—He is conqueror in every city which he attacks. It implies also that there is no good thing in the called man himself; for it is *through grace*, not through any natural power, that *they obey the calling*. Neither is there any thing in this obedience, or in their after character and conduct, which merits their acceptance with God. *They be justified freely*. They are accounted righteous purely of grace, in the absence of all personal and intrinsic righteousness, by an exercise of sovereign, unbought favour, so far as they themselves have to do with it. “Being justified freely by his grace, through the redemption which is in Christ Jesus.” *They be made sons of God by adoption*. God regards them as his dear children, being made such by an artificial process, not by natural birth, and enables them by the gift of the Spirit of Adoption, to cry Abba, Father! *They be made like the image of his only-begotten Son, Jesus Christ*: in state, character and conduct they resemble Christ, as if they had been cast into and turned out from the same mould, or fashioned into the same bodily form and structure by the hand of the sculptor. *They walk religiously in good works*—from a principle of true religion they habitually perform all such works as God would have them to walk in—and at length by God’s

mercy they attain to everlasting felicity. None fail of the gift of God, even eternal life. None hath been able to pluck them out of Christ's hand, out of the Father's hand. He that began the good work in them has performed it until the day of Jesus Christ.—It is to be observed that *all* these things are said of *all* those persons whom God hath chosen and hath purposed to bring to everlasting salvation. These things are said without restriction, exception or reserve, of all the Elect and Predestinated.

After this declaration of the nature of Predestination, and of the manner, or process, by which the everlasting purpose of God according to Election is fulfilled; there follows a comment upon the doctrine, in the nature of a godly admonition, warning us against the abuse and encouraging us to the sober use of it. “As the godly consideration of Predestination..... no less perilous than desperation.”

Some have strangely said, ‘the warning is so solemn that the composers of the Article could never mean to have it received in its obvious sense, but must have intended that it should be construed in harmony with this comment, and by such interpretation as would negative the possible mischief.’ But the com-

ment in fact proves the correctness with which we interpret it in its plain, grammatical and obvious sense. Warning would be unnecessary, if there were no possibility of perversion and abuse in the doctrine asserted; nor would so solemn and explicit a warning be given, except the liability were great and the danger imminent. St. Paul would not have judged it necessary to warn the Roman converts against continuing in sin that grace might abound, if he had not been well aware that his statement of the doctrine of justification by faith might be perverted to this false conclusion. He felt its exposedness to abuse; and armed his fellow-christians against that abuse, not by unsaying his doctrine, but by shewing them weapons of defence which it supplied. Even so our Reformers did not mean to unsay the doctrine of Predestination and Election by their comment upon it, but to point out its sober and its perverted use.

Lastly; there follows a two-fold caution; first, how to understand the promises; and secondly, what will of God we are to follow. "Furthermore, we must receive.....in the word of God."

We are to receive God's promises "as they be generally set forth to us in holy Scripture:"

viz. as made to a species and not to individuals; to persons of a certain character and conduct, not to the Elect, *as Elect*. A person is not to say, These promises do not belong to me for I am not Elect, i. e. I have no reason to think I am. The question which I have to judge is not, am I Elect? but am I a penitent believer in Christ Jesus? have I this and that disposition? &c. &c. If so, it is made for *me*; I may appropriate and rejoice in it. Such general promise to character is also more frequent; whilst promises peculiarly made to the Elect, *as Elect*, are also more rare. We are reminded in short, not to confound the secret purpose of God with his promises; or, not to confine our view to a few detached promises, instead of embracing those which are of more frequent recurrence.

We are warned that the secret will of God, which has been declared in this Article, cannot be our guide; but that we must walk according to the plain directions of his word, following that will of his which he has revealed, as our rule of right and wrong. We are to remember that he has a secret will, as well as one which he has made manifest—for he has given us plain intimations that he has such a will—but his manifested, and not his secret will, is

to be "a lamp unto our feet and a light unto our path." The Elect person, or one who deems himself so however justly, is not to say, 'I am free from God's revealed will and commands.' On the contrary, the written word is to be his sure guide in all things. The non-elect, or one who judges himself so, is not to say, 'it is vain for me to do such and such things.' God has spoken: he must seek him in doing them.

I have been thus full in my reference to this Article, and thus minute in my interpretation of it, clause by clause, according to its plain, grammatical and demonstrable import; because, whilst language continues to be the vehicle of ideas, and this to be a standing Article of our Church, the Calvinistic Clergy can never want a shield wherewith to quench all the fiery darts of their adversaries. That you omitted all mention of it, Sir, whilst so diligently employed in severing its joints, corroding its marrow, and drinking out its very life-blood, is a fact which proclaims aloud that you dared not bring it into view, and which seems to insinuate that you are bold enough to take your broad sword and *cut the straight lace* of the Articles, when it binds you inconveniently. The Articles, Sir—of which it is a traitorous insult to suppose that any one can

be found to contradict the plain, grammatical and demonstrable import of another—are “our law and testimony,” as Churchmen; and if we speak not according to this word, it is because the light of our Church is not in us.

Sir, I admit that this is not Calvin's Article. Had he, or one proposing fully to express his sentiments, drawn it up, we should have the doctrine of Reprobation *declared* in it, as explicitly as that of Election. But I maintain, Sir,

1. That there is nothing *contrary* to Calvin's opinions in this Article.

2. That what constitutes the essence and substance of Calvin's opinions is *declared* in this Article.

3. That all which Calvin *substantially* maintains is deducible by fair and legitimate inference from this Article.

4. That no man—whether Archbishop, Bishop, Priest or Deacon—who does not receive that which constitutes the essence and substance of Calvin's opinions, can with good conscience subscribe this Article.

To verify these positions, I ask

1st. What is there in all this statement which *contradicts* any affirmed doctrine of Calvin? Reprobation is not asserted, but neither is it denied: for I suppose, Sir, you who are so accurate a logician will concede to me, that not to avow is something different from contradicting. Opinions, I take it for granted, have been maintained upon many subjects, which you as well as myself are not disposed to affirm or to disclaim. In respect of these opinions, we should consider ourselves as unjustly dealt with, if our non-affirmation were construed into rejection. He then who should firmly hold the doctrine of Reprobation as asserted by Calvin, would in so doing not contradict the truth to which this Article demands assent. He would hold the Article and all which the Article calls him to receive, together with something more, which the Article does not call him to receive; but this something more is so far from being inconsistent or contrary, as to flow by natural and almost necessary deduction from its express doctrine.

2dly. Is not the life and essence of Calvin's doctrine explicitly maintained and held forth in this Article? The essence of Calvin's doctrine is 'a difference put between men by the

free choice and everlasting purpose of God—a purpose formed in eternity and acted in time—not without reasons, but for reasons secret to us, and by us unassignable.’ This discriminating principle is so unequivocally avowed in our Article, that no legitimate interpretation can be put upon the words, which does not represent them as asserting it. The definition of Predestination, with which the Article opens, affirms the principle; the process afterwards ascribed to the accomplishment of the decree in the predestinated—a process drawn from Scripture and detailed in Scripture language, which shews by the way how far you and our Reformers are at variance in the interpretation of the 8th chapter of the Epistle to the Romans—assumes it as a conceded preliminary.

Nor is it only the discriminating principle of Calvin’s doctrine—the essence of his doctrine of Election—which is declared here. Without controversy, three others of the FIVE POINTS are unequivocally maintained in this manifesto. If it be the everlasting purpose of God to *deliver* his Elect from curse and damnation, they must previously have been under this curse: HE must have contemplated them as accursed and damned, and, so contemplating, have formed his purpose to rescue them. What is this but original guilt, the fruit of original sin?

If they through grace, *in all cases*—which is unquestionably implied—obey the calling: what is this but invincible grace?—I do not use your term *irresistible*, because it conveys an incorrect idea. ‘Irresistible’ seems to imply that it cannot be opposed—that there is no struggling against it in the natural soul; which is contrary to fact and experience. ‘Irresistible’ sounds like physical violence; a knock-down blow, which deprives the man of all power to oppose. But it is the effect, not the manner of the power applied, which is the subject of declaration; and this, according to our Article which speaks in full consistency with Calvin’s sentiments, is such that grace always triumphs: every elect sinner is carried off by Christ and his Spirit as a spoil which cannot be kept from his hand, any more than it can be taken out of it. If however you prefer the term ‘irresistible’ as more strictly Calvin’s, I do not object to the adoption of it with this explanation, which is necessary to understand his meaning.

If they walk religiously in good works and at length by God’s mercy attain to everlasting felicity, we have here Calvin’s doctrine of Perseverance: which is not that of a sinner dragged in the full power of his sins to heaven; but that of a patient exemplary continuer in good

works, enabled to endure unto the end, walking habitually in righteousness and true holiness—whatever his occasional errors, falls and backslidings may be—and at length receiving the glory and happiness of heaven, as in the nature of a reward—the righteous retribution of God to his servants, for a service which His distinguishing grace has alone enabled them to fulfil. The Article is as explicit as Calvin, in grounding the claim of the Elect to the heavenly inheritance on grace only, and in asserting their infallible possession of it: whilst he is as explicit as the Article, in declaring their sanctification of the Spirit and obedience as well as belief of the truth, to be the way to life though not the purchase of it. “*And at length by God’s mercy, they obtain everlasting felicity.*”

But, confining our attention at present exclusively to Calvin’s doctrine of Predestination and Election, I ask

3rdly. Is not all which Calvin *substantially* maintains upon this point deducible by fair and legitimate inference from the statement unequivocally made in this Article? If you grant me the doctrine of Election, as here laid down, you cannot deny me the substance of the doctrine of Reprobation. You may call it by another

name, (it shall be non-election, præterition, or undetermining silence;) but if man be what he is—universally lost and dead in trespasses and sins—such that only the almighty grace of God can in any instance recover him from his ruin; and if this almighty grace is vouchsafed to a selected body of individuals, and not to others; if the grace which the elect have is essential to their salvation, so that they cannot be saved without it, (and if it be not essential, God has decreed about them and works in them *foolishly*;) and if there be a large number to whom that essential grace is not given; what is the state of those from whom this grace is withheld? Are they not put by this distinction into a condition the very reverse and opposite of the others? are they not left, whilst the others are taken? are not the others accepted and they rejected?—Men may differ as to the advisedness of avowing this doctrine and holding it prominently forth to view; but its essence and substance are inseparable from that of Election. If we believe that “God has mercy on whom he will have mercy,” we must also believe that there is a sense more or less active, negative at least if not positive, in which “whom he will he hardeneth.”

At present it is not my object to inquire

whether the doctrine of Reprobation be a doctrine of Scripture, but whether our Church may not be justly said to receive it. I maintain that by implication she receives, by undeniable inference she upholds it.—Sir, I highly respect the feelings of those who shudder at a bald, unfeeling, irreverent mention of this awful truth: but whilst I respect their feelings I cannot subscribe to their reasonings; whether they profess to suspend their judgment altogether with respect to the state of the non-elect, or venture to assert that whilst the Elect shall *infallibly* be saved, others nevertheless *may* be saved. If, under this supposed absence of decree, it be possible, some would say probable, that many shall be saved; I ask, *are* any saved? If none, then it is absurd to reason about what *might be*, but *is not, is never*; if some, then this is *beside* the purpose of God, and *distinct* from it; a surprize, so to speak, upon God in his world of grace; then special grace, grace of Election, was not necessary to his Elect? his decree of Election was superfluous to the saved.

But here I repeat what I have already advanced. The Church draws no inferences, but contents herself with broad statements of truth, to which she requires an unlimited,

firm and un-evasive assent; but with respect to the fairest, clearest and most undeniable inferences, she leaves it to her sons and daughters either to yield or suspend their assent. They are no part of her doctrine. He who draws them, draws them to himself and is not condemned. He who draws them not, to himself he draws them not, and is not condemned. Only let each live in peace, and leave the Brother who is silent and the Brother who opens his mouth, to stand or fall to his own master. If thou makest exceptions on the one side or on the other side, now walkest thou not charitably; now walkest thou not according to thy *Mother's* will and commandment. Again I repeat, I would live and let live in this matter. But if you compel me to speak out, by making me a transgressor, as one who contradicts his Church Articles in his doctrine, I feel myself challenged to maintain that *all* my doctrine is virtually contained in what the Church explicitly avows, and call upon you to shew me

4thly. How any man—whether Bishop, Archbishop, Priest or Deacon,—who does not receive that which constitutes the essence and substance of Calvin's doctrine on the subject of Predestination and Election, can with good conscience subscribe this Article.

The Church of England avows the doctrine of Election in Calvin's sense, according to Calvin's essential principle; and, when she makes an explicit statement upon any important subject, it is but a refined species of Jesuitry to say, that she nevertheless allows her members either to suspend their judgment altogether upon that subject, or to embrace sentiments which are the direct opposite of those conveyed by her terms. Now tell me, Sir, with what consistency a man who in reality believes the decree of God, if it can be called decree, on behalf of the saved to be respective; who in reality believes, that it is love fore-seen which constitutes the ground of his choice and purpose; who in reality considers, that there is an essential difference between the natural character and qualities of the Elect and Non-Elect, on which their difference of eternal state is ultimately founded, can subscribe this Article? which expressly states it to be *the everlasting purpose of God—for reasons secret to us—to deliver from curse and damnation* (which they are therefore manifestly lying under, till the moment when the decree operates) *certain persons whom he has chosen in Christ before the foundation of the world; and to bring them to everlasting salvation—as vessels made to honor*—(which manifestly represents God, ac-

cording to St. Paul's figure, under the image of a potter, and these as clay taken out of a larger mass of the same kind and of his own will receiving a different substance, figure and quality from the rest?) Tell me, how a man who holds the call of God by his Spirit to be indiscriminate—made promiscuously to all to whom the Gospel is preached—can subscribe a declaration, that *they which be endued with so excellent a benefit of God* (meaning no doubt that they, and they exclusively) *be called according to God's purpose by his Spirit working in due season?* Tell me, how one who denies the invincible efficacy of God's grace universally—in all cases without exception—can subscribe to the declaration that there is a people *which through grace obeys the calling;* (meaning no doubt that this people infallibly turns to God and no longer continues to walk in disobedience?) Tell me, how one who maintains that a man's works have some share, though never so small, in the matter of his justification (—is it in your judgment a fractional share? is it not one which bears a large proportion to the whole meritorious cause?—) can subscribe the declaration "*they be justified freely?*" how a man who maintains that there is no absolute security for the habitual and final continuance of *any* in well-doing, none

for the eternal salvation of *any*, can subscribe the declaration that there is a people which *walks religiously in good works*, (meaning no doubt to the end of life) and which *at length by God's mercy attains to everlasting felicity* (meaning no doubt that they all to a man obtain it ?)—Why, Sir, when you make it a question of Church consistency between us, I can have little doubt on which side a fair and impartial jury would deliver their verdict, were there no other evidence than that afforded by this seventeenth Article, to refer to.

But there are other Articles of the Church of England, Sir, for which you have no better stomach, as I suspect, than this, and to which the same general positions are applicable.

You have declined controverting the doctrine of Original Sin, as feeling yourself compelled to admit that the Church holds it, 'though not,' you say, 'with the severity of Calvin.' Sir, she does hold it; and with so much at least of Calvin's severity, as to give Calvin's color, complexion, life and substance not to one Article only, but to all which involve his characteristic opinions. As I do not know the extent to which you carry this indefinite concession, you will pardon me, if I ask whether you *ex animo*

subscribe the assertion, that “man is very far (the Latin Article says, *as far as possible*) gone from original righteousness, and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the Spirit, and therefore in every man born into this world it deserveth God’s wrath and damnation?” Have you no recourse to sophistry, Sir, when you set to your seal, that “the condition of man after the fall of Adam is such that he cannot turn and prepare himself by his own natural strength and good works to faith and calling upon God: Wherefore we have no power to do good works pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us, when we have that good will?” Is it indeed your final resolute persuasion, that “works done before the grace of Christ and the inspiration of his Spirit are not pleasant to God.....yea rather for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of sin?” Why, Sir, you use a language which goes the length of denying the existence of original guilt altogether; and which makes you as free from Adam’s guilt, as from that of Cæsar’s murderers; though your second Article declares that “Christ took man’s nature in the womb of

the blessed Virgin, to be a sacrifice for *original guilt* as well as for actual sins of men"—and your ninth, "that in every man born into the world *original* or *birth-sin* deserves God's wrath and damnation!" The natural will according to your statement is *free*; that is, inclined to and capable of good as well as evil. Yet your tenth Article declares, "that we must have the grace of God by Christ to *prevent* us that we may have a good will, and to continue with us—for I suppose this at least is implied in its working with us—that we may keep that good will. Your eleventh Article, as if it had been drawn up for the express purpose of disclaiming your error, declares that "we are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ by faith, and not for our own works and deservings:" adding, by way of comment, "wherefore that we are justified by faith only, is a most wholesome doctrine and very full of comfort;" and referring to the Homily on Salvation for larger expression of its spirit and meaning: yet in the very teeth of this Article you have the courage to assure the Bishop and Clergy, that we are justified by faith and works conjointly.—Sir, I am not content with arraigning you as one who neutralizes the essence and extracts the spirit of our Articles;

I charge you with contradicting them in direct terms: you Sir, and not Calvin, have set the battle in array against our accredited statements of Christian doctrine.

For on which now of the Five Points, save one, will you find even an apparent contradiction to Calvin in any of our Articles? You will adduce the sixteenth, I suppose, as denying his doctrine of Final Perseverance, and the thirty-first, his doctrine of Particular Redemption. Wishing to deal both candidly and fearlessly with you as an antagonist, I put into your hands the only weapons with which I can allow or believe that your church-armoury supplies you.

Let us hear then what these Articles have to say against Calvin.

“ARTICLE xvi.

“OF SIN AFTER BAPTISM.

“Not every deadly sin willingly committed
 “after baptism is the sin against the Holy
 “Ghost, and unpardonable. Wherefore the
 “grant of repentance is not to be denied to
 “such as fall into sin after baptism. After we
 “have received the Holy Ghost, we may depart
 “from grace given and fall into sin, and by

“the grace of God we may arise again and
 “amend our lives. And therefore they are to
 “be condemned which say they can no more
 “sin as long as they live here, or deny the
 “place of forgiveness to such as truly repent”

Here the only point of inquiry, as between us, is how far the Church may be considered as teaching in this Article something contrary to Calvin's doctrine of final perseverance.

Now, it would be strange if in the next Article an express declaration should be made, such as we have seen is made, respecting the eternity of grace; yet in this its continuance should be declared doubtful—what might be, or might not be. The one of these assertions negatives the other. How can it be said, that “they which be endued with so excellent a benefit of God walk religiously in good works, and at length by God's grace attain to everlasting felicity;” if it be true that “after we have received the Holy Ghost, we may depart from grace given and fall into sin, and by the grace of God we may rise again and amend our lives”—which implies that it is possible also we may not?

A candid inquirer who is not in a hurry to criminate the Church, nor yet eager to claim

one authorised statement *as truth*, at the expense of another, would naturally suggest to himself that the things here spoken of by the same name, yet declared to possess such apparently inconsistent properties, are not one and the same; in other words, that the grace of the 16th Article is not the grace of the 17th. Patient investigation confirms this natural suggestion. The Church of England is the pupil of Augustin more than of any other master; though not professedly and exclusively his, or any other's. Augustin, it seems, held that grace, which he denominates grace of Regeneration, is given in baptism indiscriminately to all men; that this grace may be, and in some instances is, grace of Election, but, being distinct and separable from that grace, may be lost, or may endure. This consideration is the key to the whole difficulty. Our Church, adopting the notion of Augustin, supposes grace—the Holy Ghost—to be necessarily given in baptism; but *that* grace, not necessarily to be grace of Election. If not such, in any given instance, it would die; if such, though it might appear to be lost for a season, it would remain, revive, and live for ever!^k—

^k “The chief and indeed the only material difference that is between St. Austin's doctrine and that of the Sublapsarians, is, that he, holding that with the sacrament of baptism there was joined an inward regeneration, made a difference between the *regenerate* and the *predestinate*, which these do not: he

I cannot forbear remarking, that we have also in this consideration a clue, as I doubt not, to the doctrine of our Church on the greatly controverted sub-ject of Baptism. The distinction intimated closely resembles that of 'common' and 'special' grace; *common* grace being ascribed to all the baptized, and *special* grace to the Elect only.—It is not my present business to inquire with what fitness our Church may maintain this distinction, in which she so clearly follows Augustin; but merely to establish the fact that she *does* maintain it, by derivation, as seems almost unquestionable, from that revered and *reigning* Father; and to infer from this fact, that our Article in no wise contradicts Calvin's doctrine of Final Perseverance. *His* perseverance is the perseverance of the Elect, and of the Elect only: whose perseverance is so explicitly asserted in the 17th Article, in perfect consistency with the dubiety allowedly affirmed in this; it being another kind of grace, in the view of our Church, which is the subject of declaration here, as touching which she, no more than Calvin, asserts continuance and final triumph.

thought persons thus regenerate might have all grace, besides that of perseverance; but he thought that they not being predestinated, were certainly to fall from that state, and from the grace of regeneration."—*Burnet's Exposition*, p. 193. *Oxford Edition*. 1816.

“ARTICLE xxxi.

“OF THE ONE OBLATION OF CHRIST FINISHED
“UPON THE CROSS.

“The offering of Christ once made is that
“perfect redemption, propitiation and satisfaction
“for all the sins of the whole world, both ori-
“ginal and actual; and there is none other
“satisfaction for sin but that alone: wherefore
“in the sacrifice of the masses,” &c. &c.

Here the only point of inquiry, as between us, is how far this statement of our Church respecting the perfectness of Christ's sacrifice may be considered as militating against Calvin's doctrine of Particular Redemption. Clearly it is not the object of the Article to mark a distinction from other doctrines as touching the objects of Redemption, and to declare that these are all mankind and not a peculiar people; but to mark the efficacy, the alone, complete and all-sufficient efficacy of this sacrifice, in taking away sin from those whose sins are remitted. It is not against Augustin's and Calvin's doctrine of Election that this Article is formed, but against Popish Masses. Nevertheless the Article asserts, and seems to take for granted, the unlimited efficacy of Christ's death as to its

objects ; and, though it be beside the subject, seems to rejoice in the occasion of declaring that the Saviour is truly the Saviour and Redeemer of *the whole world*, for that He died for all the world.—Not restricting my view to this Article—it may be questioned whether the same doctrine is not also implied in the second—I shall concede to you, ‘that the Church of England maintains the doctrine of Universal, not Particular Redemption:’ but I warn you that I shall yield very little that is worth your having, in making this concession; nothing which even plucks a hair from Calvin’s head.

Sir, the difference between Calvin’s doctrine and that of our Church upon this subject is merely nominal; a difference in the use of terms, and not in substantial meaning; in the semblance, not reality, of efficacy ascribed by each severally to the same cause. Calvin and our Church use the same term, ‘Redemption,’ in two different senses. Calvin understands by Redemption, ‘such a satisfaction made to God as secures the everlasting salvation of the person, whosoever he be, that is the object of it.’ Our Church understands by Redemption, ‘such a satisfaction made to God as would justify him in shewing mercy.’ Our Church avows that only the Elect are

saved ;¹ Calvin declares that only the Elect are *redeemed*. Our Church would have us suppose that a species of grace is bestowed upon all mankind, as the fruit of Christ's work in the human nature ; though the grace which is truly profitable and availing be limited to those whom God has chosen in Christ out of mankind : Calvin takes no account of this common, ineffectual, illusive grace, only recording and only giving the name of grace to that fruit of Christ's death which issues in everlasting felicity. Both agree that only the Elect have eternal life through Christ : but the one considers the distinction to be made in the Elect by the personal work of Christ, especially by his death ; the other, by the invincible energizings of the Spirit. In fewer words, Calvin teaches Particular Redemption : our Church, Particular Sanctification.

¹ I suppose no man will contend that any not sanctified by the Holy Ghost are saved ; that our Church at least teaches so. Then what does she mean, when she directs her Catechist to say, "who sanctifieth me and all the Elect people of God : " and when she warns him, "that he is not able to do these things (his duty towards God and towards his neighbour) of himself, or to walk in the commandments of God and to serve him, without his *special grace* ? " Does not she teach us also at the font, that we must be "of God's faithful and *elect* children," that we may be partakers of his everlasting kingdom ? and at the grave, "that the coming of his kingdom is the accomplishment of his *Elect* ? " — See *Prayer immediately before Baptism in Baptismal Office*, and last *Prayer but one in the Burial Service*.

Then, to reason with you, Sir, after our Lord's manner, Whether is easier to say, 'Christ died only for the Elect,' or to say, 'Christ died *effectually* only for the Elect?' Whether is easier to say, 'the Elect only are saved,' or to say, 'the Elect only are redeemed?' Whether is easier to say, 'there is grace of some sort given to all, but none of real worth and efficacy to any but the Elect;' or to say, 'the grace of Christ is confined to the Elect?' Whether is easier to say, 'there is grace which is no grace, redemption which leaves a man for ever lost, satisfaction for sin which does not take away divine vengeance, righteousness which does not clothe, and sanctification which is full of leprosy;' or to say, 'there is no grace, no redemption, no satisfaction, no righteousness, no sanctification, for any but those who are in Christ Jesus by a new creation and by a vital union; "having been predestinated according to the purpose of Him who worketh all things after the counsel of his own will?"'

Sir, I am not undertaking to say, that Calvin has done more wisely than our Church in adopting the one style of expression rather than the other; but I call your attention to the fact, that in this single point, in which alone I can allow that there is any even ap-

parent contradiction to our Articles in the doctrines of Calvin, the contradiction is not substantial but verbal. There is not a soul more saved by Christ, according to the representation of the Church of England, than according to the representation of Calvin. The Redeemed and Saved are in the language of Calvin one; many of the Redeemed are not saved, as speaks the other.—In order to establish your charge against the Calvinistic Clergy, as it affects this point; (—a point in which I will inform you, if you be ignorant of the fact, that many of the Calvinistic Clergy do not hold with Calvin—) you must shew ‘that the Church of England maintains the same means of grace and of salvation to have been secured by the death of Christ to every individual of mankind;’ an ineffectual grace, if it must be called grace, vouchsafed to some and an effectual grace vouchsafed to others—each the fruit of Christ’s death—is the essence and substance of Particular Redemption, however the form and letter of its statement may be varied, or even avoided.^m

^m Here again we have proof that our Church follows Augustin as her great Doctor. He held the doctrine of General Redemption with just the same distinctions as our Church. I shall quote here from an Author you will be ready to except against, until I have informed you that he is as great an advocate for the doctrine of General Redemp-

But I go beyond the assertion, Sir, that there is not even an apparent contradiction in any of our Articles, except as before excepted, to Calvin's doctrine on the Five Points; I assert that our Articles are built on the same basis with his doctrine, and that its essence pervades their whole frame and texture.—The basis of his doctrine is 'the entire fall of man, and of the whole race of man, *in Adam*.' The essence of his doctrine is 'the recovery of a remnant of this damned, abominable and utterly depraved community by the alone, unbought and unmixed grace of God in Christ Jesus.' Now, Sir, whether you look at the declarations of our Church respecting the universal state of man by nature, or the grace which is in the restored; you will find this basis always laid down, this spirit always inspired, Original guilt is asserted in the second Article. Original sin is fully discoursed of in the ninth. It is therein declared to be 'infection of nature'; a vitiation of moral faculty, which corresponds to vitiation of blood in the body. This infection of nature is declared to be 'such as in every person born

tion, *in terms*, as you can be. Speaking of Augustin, Milner says, "He constantly connects the doctrine of grace with the influences of the Holy Spirit: I cannot find that he does so with the redemption of the Son of God."—See *Milner's Ecclesiastical History*, vol. ii. p. 446.

into this world deserveth God's wrath and damnation.' On what supposition, Sir, does this infected nature of itself deserve God's wrath and damnation, except it be itself the fruit of crime; itself a consequence and not *only* a cause. So that we have here what you so greatly object to in Calvin's doctrine, 'imputation of Adam's guilt to every individual of his posterity;' else how could every individual of his posterity be justly damned for that evil nature which he did not give to himself, but has received from another. The nucleus of the whole mystery is, 'IN ADAM all sinned and all died:' and if there be such a thing as just reasoning, this nucleus is immoveably centered here.—Free-will, in *your* sense of the term, though not in Calvin's and our Church's sense of it, (—do you imagine, Sir, that either Calvin, or those who hold Calvin's sentiments, deny such a faculty as the will to man? Your argument supposes this negation, and falls to the ground without it; a negation which none of those you attack have ever made!—) Free-will, in *your* sense of the term, is explicitly taken away from man, from every human being, by the tenth Article. "He cannot turn himself by his own natural strength and good works to faith and calling upon God. The grace of God by Christ must prevent him that he may

have a good-will, and work with him when he has that good-will." And where does our Church say, that this good-will is given indiscriminately to every man? or is given to those who have it, for their own previous work's sake? Grace of *congruity*, much more grace of *condignity*, is expressly taken away from man by the thirteenth Article: which goes the length of declaring, that these works from whence, according to your view, the price or suitableness of grace is to be derived, "have themselves the nature of sin." Is sin a meriting or fittening cause of grace given?—Of those to whom this good-will is given she declares, as we have already seen, that they are a people to whom it has been the everlasting purpose of God to give it, as persons "chosen out of mankind to be vessels made unto honor";—"a remnant according to the election of grace."

Why then we have the basis, Sir, and more than the basis; the essence and more than the essence of Calvin's doctrine, in our Articles. I might go on to shew, that even the minuter peculiarities of Calvin's system may be traced out from these authoritative declarations as natural branches shooting forth from a parent stem: And I might go on to ask, with what consistency the man of dignity and dominion

in the Church, or the brother of low degree, who abhors this basis and essence of Calvin's shall I say? more fitly, of Christ's doctrine, can take his seat in our worshipping assemblies, minister in our holy services, and become the Assailant of those who believe and preach them? If there must be a removal, Sir! you, not I, are the man to be ejected.—But I forbear.

And now, Sir, having detained you thus long upon your first ground of attack; viz. the inconsistency and dishonesty of a Churchman's holding Calvin's sentiments, I shall enter upon the more immediate defence of those doctrines by the discussion of which you seek to excite disgust and abhorrence towards the maintainers of them; observing only, by way of preface, that I shall willingly incur the opprobrious epithets you attach to his name, if I cannot fully vindicate the substance of his doctrine and draw from every *candid, investigating* and *capable* Judge a sentence of awful approbation, not censure.

Already more than once I have declared the substance of Calvin's opinions; but in proceeding to the more direct defence of them, it is expedient that I premise a full and connected view of his system, with such explana-

tions as it may seem to call for. Calvin is said not to have avowed the Supralapsarian hypothesis. Bishop Burnet remarks that "*He seemed to go on to that way* ; which was more openly taught by Beza and was generally followed by the Reformed : only the difference between the Supralapsarians and Sublapsarians was never brought to a decision ; divines being in all the Calvinists' Churches left to their freedom as to that point." ^a Indeed this difference lay in so minute a topic as seems hardly worth a dispute. Whether Adam was decreed to fall that an Elect people might rise, or, Adam having fallen *according to decree*, an Elect people was taken out of those who had fallen in him—is a minuteness of distinction in which we need not stop to ascertain the right and the wrong. ^o But, as I have learned

^a Exposition p. 197—If Calvin did not avow, he held it in substance ; for what is its substance but 'the Fall ordained?'—"Nec absurdum videri debet quod dico, Deum non modò primi hominis casum, et in eo posterorum ruinam prævidisse : sed arbitrio quoque suo dispensâsse. Ut enim ad ejus sapientiam pertinet omnium quæ futura sunt esse præscium ; sic ad potentiam omnia manu suâ regere ac moderari."—*Instit.* iii. cap. xxiii. sect. 7.

^o I do not know that the Sublapsarians would account this a correct statement of their difference. It is what they must be driven to and are justly chargeable with, rather than what they would be understood to maintain. They deny

from an enemy ^p who had himself realized this horrible downfall, that there is in point of fact no maintainable resting place, *if you once begin to reason*, between the high and solid rock of Supralapsarianism and the low abyss of Socinianism ; (—a suggestion, received originally from an enemy, which calm thought and extensive observation have made my own ; for if God be less than God, he will at length be no God at all—) I do not hesitate to take my stand upon this mountain Olympus high, and to announce the system which I am preparing to defend, in terms such as these.

‘ The Gospel is that dispensation of the fulness of times by which God effects his everlasting purpose of delivering restoring and bringing to everlasting felicity in his incarnate Son Christ Jesus a portion of the human race which he was intending to create in his own image of goodness—“ good,” “ very good”—and of which the whole, according to his purpose, would fall from that state of uprightness into sin curse and damnation, through the power of the

the ordination of the Fall ; when compelled to admit it, as they must be whilst they avow a decree of Election, they make it a separate and distinct decree from this latter, not a part of it.

^p The celebrated Dr. Priestley.

Devil acting upon the first man: this favored portion or remnant being so delivered restored and brought to everlasting felicity in Christ, by an exercise of wise and righteous sovereignty on the part of God, whereby he chooses to himself a people out of this universally condemned race, to the rejection and exclusion of the rest, for reasons secret to us, but of which the furtherance of his own glory is, as in every other appointment word and work of God, the ultimate and determinate object.'—Awful statement! which should never be proclaimed without surest conviction of its truth, or without deepest humiliation towards God and most affectionate tenderness towards men; but which it is a false compassion to withhold upon demand—that is, in its proper time and place—if we be patiently and deliberately persuaded, that it is *of the revelation of God!* You, I suppose, are prepared to say, 'it is not—it cannot be—there is a lie upon the face of it.' But my appeal, Sir, is to the tribunal of those who believe the Scriptures to be genuine, authentic and divinely inspired—*plenary* so inspired. Do you correspond to this description?

My statement comprehends many particulars: let each have your attention, whilst I claim the larger space and the more patient investigation

for those which contain the kernel and marrow of the question you have called into discussion. Do not be displeased, Sir! if I remind you at this moment that you, not I, are the aggressor. It is not I that have stirred the poker in Calvin's ashes, but you.

1. We have here God's glory asserted to be the ultimate end of all his counsels and operations.

2. We have here the Fall declared to have been contemplated and *ordained* before the Creation.

3. We have here the entire ruin of the whole human race asserted to have taken place in Adam; the recovery of a part only of that ruined race in Christ.

4. We have here the Devil's agency set forth as the great instrument in effecting the work of destruction; and Christ's agency set forth as the great instrument in effecting the work of Restoration.

5. We have here God's sovereignty asserted both in the acceptance of the saved and in the rejection of the lost; the saved being brought to everlasting felicity in Christ, through the electing grace of God; the lost inheriting their portion of everlasting woe, through his most awful but most just decree of Reprobation.

I. We have here God's glory declared to be the ultimate end of Redemption, as of all his other counsels and operations.

Glory is manifested excellency ; not greatness and goodness communicated, but greatness and goodness displayed. When a Prince confers the highest rank of nobility on one of his subjects, or sends his ambassador with a gorgeous train of attendants to a foreign court, or exhibits himself in all the pomp and splendor of Royalty to the admiring eye of his people ; he does not *give* worth in any of these cases, he only causes that to appear by an outward sign, of which the substance was possessed before. Thus, when God acts, it is 'that he may shew himself—that he may let know what HE is.' He has an *end* to fulfil in what he does and proposes to do, for to act without an end is unworthy of an intellectual being. We account it low and degrading even in man, when he works without counsel and object. He has a *great* end to fulfil in what he does and proposes to do ; because great is the counsellor, and the end must be worthy of the counsellor. This great end has its center in himself ; for all the operations of moral beings have such a being, or considerations drawn from it, as their boundary towards which they tend and

in which they terminate. Then what is that moral being in which the operations of God can terminate, save himself? He only is in existence when the project is formed, for he is before all things, and his thoughts, purposes and ways are from everlasting. Is it reason that he should consider those not yet existing in preference to, comparison of, or conjunction with himself? The alone Being can only purpose for Himself. Especially when it is considered that if he purpose for a creature, or any multitude of creatures, he purposes for that which from the very condition of its nature is imperfect. The most perfect of creatures, *being creature*, is imperfect: to be made is to have defect, though not as to constitution, functions and offices, yet as to essence. The self-existent Being is the alone essentially perfect Being. Every creature then being imperfect as to its essence, the end drawn from it, or centering in it, must be imperfect: and, as it *must* be imperfect, so it *may* be injurious. In how many supposable cases would the creature's happiness and exaltation, if proposed as the great end of the Creator's actings towards them, be his loss and shame? What if that higher race of Spirits, the Angels, had been the end of the Creator's purposes and operations? Would their Preservation or Restoration have been consistent

with the divine character? What if man—the human race—had been this end? Would it be honorable to God, that he should restore his Rebels to a man, without marking his abhorrence of their treason? Yet such must have been the result in either case, had creature, not Creator, been the great and ultimate end of counsel and operation. Measures must have been pursued which would interrupt the happiness, or mar the glory, of the Almighty Agent himself.

God then must be his own end. As there is nothing to hinder him from consulting himself in all he does—from acting *for* himself; so it is essential to his very perfection that He should thus act *for* himself: so only can his end be perfect.

Nor let it be dreamed that there is any thing sordid, uncomely and illaudable, in God's thus acting *for* himself always. When we feel a repugnancy, as we justly do, to selfishness in man, it is because man's world is a little world, hardly a speck in the horizon even of human beings; it is because when acting for himself he generally pursues low, mean and degrading objects; it is because self is usually exalted upon the misery and ruin of others quite as venerable as himself. But in

God acting for himself, these criminative considerations have no place. It is perfectness acting consistently with itself: it is godhead at work; a vast artificer working a vast machine, and thereby producing a vast structure for a vast end.

Then if God be his own end, what can he possibly seek to accomplish for his own benefit? Can he make himself greater, better, more imperial or more happy? Impossible! To his intrinsic excellency, to his inherent blessedness, to his universality of dominion, to his self-surrounding glory, nothing can be added. But what is, and is not seen, may be shewn; what has remained in darkness may be displayed on the house-top. The unknown God may make himself well known. God may be glorified.

Then if self-manifestation be the only conceivable end of divine agency, what is it belonging to self which God acts to display? Is it the holiness of his law? is it the supremacy of his government? is it the sublimity of his truth? is it the affection with which he regards his people, to which he points the view of his moral creatures? These are themselves but actings and expressings of his mind: adjuncts, qualities, circumstances of his Being and Empire,

not his Being itself. To propose the manifestation of any one or more of these as his end, would be to publish incidents instead of portraying character; to give a feature instead of exhibiting the whole countenance; to cast a gleam instead of pouring out a flood of light. The manifestation of these properties, whether separately or combinedly, is an inferior, intermediate and partial end. Whilst there is one which these would not reach, and which comprehends all these, the manifestation of his Name. His attributes in their harmonious combination constitute his Name. God is that mysterious, infinite and incomprehensible Being in whom, as in one indivisible Essence, all those qualities or perfections which we are taught to ascribe to him, have their adorable union and concentration. To manifest this substance to his intelligent creation is, as it must be, the great and far end of all his designs and works.

Scripture confirms this reasoning. Has God created all things? "For his pleasure they are and were created."^a "The Lord hath made all things for himself; yea even the wicked for the day of evil."^r "For of him and through him and to him are all things; to whom be

^a Revelations iv. 11. ^r Proverbs xvi. 4.

glory for ever, Amen.”^s If God appeared unto Abraham, unto Isaac and unto Jacob, it was to reveal his name of God Almighty; if to Moses and the children of Israel, it was that he might be known to them by his name of Jehovah.^t If a proud Pharaoh is raised up to defy him, it is “that God may shew in him his power, and that his name may be declared throughout the whole earth.”^u If he brings up his people out of the sea with the shepherd of his flock, if he leads them through the deep as a horse in the wilderness; it is “to make himself an everlasting name.”^v If a Moses or a Joshua are to plead effectually with him in the day of his indignation, it is by reminding him of the taunts with which his enemies will revile him, and of the breach which will be made upon his own honor should he cast off and destroy them: “and what wilt thou do unto thy great name?”^w If the Lord will not forsake his people, it is “for his great name’s sake; because it hath pleased the Lord to make them his people.”^x If he has wrought for them in the wilderness, notwithstanding all their rebellions and provocations, it was “for his name’s

^s Rom. xi. 36. ^t Ex. vi. 3. ^u Ibid. ix. 16. ^v Isai. lxiii. 11, 12.

^w Exod. xxxii. 11—13. Numb. xiv. 13—16. Joshua vii. 9.

^x Samuel xii. 22.

sake, that it might not be polluted among the Heathen.”^y If he punish the fruit of the stout heart of the King of Assyria and the glory of his high looks, it is because he will not give his glory to another, nor his praise to graven images.^z If he carry away his people beyond Babylon, it is because they have taken up the tabernacle of Moloch and the star of their God Remphan, and his name has been blasphemed amongst the Gentiles through them.^a When Israel is smitten down before the enemy, when heaven is shut up and there is no rain, when there is famine, pestilence, blasting, mildew, locust, caterpillar, besieging enemy, plague or sickness in the land; it is that they may turn again to him, and confess his name, and pray, and make supplication to him in his house.^b When he breaks the bow, and cuts the spear in sunder, and burns the chariot in the fire; it is that we may “be still and know that he is God, who will be exalted amongst the Heathen and will be exalted in the earth.”^c

The voice thus audible in his creation and providential government, is yet louder in the dispensations of his spiritual kingdom. “I even

^y Ezek xx. 9. ^z Isaiah x. 12. xlii. 8. ^a Acts vii. 43. Rom. ii. 24.

^b 1 Kings viii. 33—37. ^c Psalm xlii. 9, 10.

I am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins.”^c “For my name’s sake will I defer mine anger, and for my praise will I refrain from thee that I cut thee not off. . . . For mine own sake, even for mine own sake will I do it, for how should my name be polluted? and I will not give my glory to another.”^d When preparation is to be made for the Saviour’s triumphal march through the world, it is that “the glory of the Lord may be revealed, and all flesh may see it together.”^e When he actually appears, though but as the babe lying in a manger, glory, as we learn from your text, is ascribed to God in the highest heavens. When he works his miracles, “it is for the glory of God, that God may be glorified thereby.”^f When grace and truth come by Jesus Christ, it is “that the only begotten Son, which is in the bosom of the Father, may declare God; whom no man hath seen or can see.”^g When Christ would give a sign of his divine mission, to prove that his witness is true, it is that “he seeketh not his own glory, but His glory that sent him.”^h When he is to die and rise again, it is the result

^c Isaiah xliii. 25. ^d Isaiah xlvi. 9. 11. ^e Isaiah xl. 5.

^f John xi. 4. ^g John i. 18. ^h John vii. 18.

of prayer, "Father they glorify thy name."ⁱ When God has highly exalted him and given him a name that is above every name, it is "that every knee may bow, and every tongue may confess, to the glory of God the Father."^j When the Spirit is sent down, it is "that the Father may be glorified in the Son."^k When a persecuting Saul is converted, it is "that God may be glorified in him."^l Are the branches of the true vine required to be fruitful, it is because "the Father is herein glorified;"^m it is "that God in all things may be glorified through Jesus Christ;"ⁿ it is "that they may be to the praise of his glory who trust in Christ;"^o it is "that glory may be ascribed to him in the church by Christ Jesus throughout all ages."^p Does God shine in the heart which was darkness? it is "to give the light of the knowledge of the glory of God in the face of Jesus Christ."^q Does he always cause his Apostle to triumph in Christ? it is "that he may be unto God a sweet savor of Christ in them that are saved, and in them that perish."^r Shall the Lord Jesus be revealed from Heaven with his mighty angels, in flaming fire? it is

ⁱ John xii. 18. ^j Phillippians ii. 9—11. ^k John xiv. 13.

^l Galatians i. 24. ^m John xv. 8. ⁿ 1. Peter iv. 2.

^o Eph. i. 12. ^p Eph. iii. 21. ^q 2. Cor. iv. 6. ^r 2. Cor. ii. 24. 25.

“that he may take vengeance on them that know not God :”^s it is “that the Lord alone may be exalted in that day ;”^t it is “that all may fear and glorify his name ;”^u “that all flesh may see his glory together ;”^v ‘that he may SHEW HIMSELF—that he may let know WHAT HE IS.’^w

2. We have here the Fall declared to have been contemplated and *ordained* before the creation.

Evil manifestly exists in this creation of God : whence exists, is a mystery we cannot fathom ; how and why exists, may be a subject of humble inquiry and modest observation. Much of the midnight oil has been expended upon attempts to investigate the origin of Sin. Nor would I presume to deny that some advances have been made towards a probable or possible conjecture about it ; particularly by those who seem to ascribe it to that inherent defectibility of creatures, which nothing less than an absolute exercise of divine sovereignty could obviate and counteract. But it is safer surely, to content ourselves with beginning where Scripture begins. Scripture shews sin to have been

^s 2. Thess. i. 7. 8. ^t Isai. ii. 11. ^u Rev. xv. 4. ^v Isai. xl. 5.

^w See p. 64.

in existence before man. "There were angels which kept not their first estate"; and through the instrumentality of these fallen spirits it was introduced into God's human creation. But the question is, how? not as to the particular process, for that is revealed; but how, as to the origination and authorship of the plan. Was it by *surprise* upon God, or was it with his *permission*, with his *concurrence*, by his *appointment*? I venture to affirm, 'by his *appointment*.'

When I make this affirmation, I desire most solemnly and unequivocally to disclaim the suggestion that God is the *doer* of man's sin. The first man *did* his own sin; every man *does* his own sin; but in committing the sin he did, he did no more than God's hand and God's counsel had determined before should be done. God did not advise or persuade Herod and Pontius Pilate with the Gentiles and the people of Israel to put Christ to death; but in putting Christ to death they did his pleasure. In other words, I distinguish between *ordination* and *operation*: a legitimate distinction, which can only be destroyed by making proposition and inference the same—and by taking a step further than I choose to go, and which I disclaim. To order is not *necessarily*

to effect. I may be the efficient of my own will, or I may control the agency of others to effect it. God does this in a mysterious way; it is the marvel of his providence and government. Thus He ordains evil, but man acts it freely. The effect of which is, that, whilst evil exists in this creation of God according to *his* will, it so exists as in no wise to impair that responsibility of man which is inseparable from a moral creature.

That evil—sin—exists in this creation by the ordination of God, will appear from considering what God is, and what is the relation he bears to this creation, of which we form a part. Is he not the infinitely wise, good and mighty God? Is any object too remote, too minute, or too subtile for him to contemplate? does he not love to diffuse happiness and to prevent misery? is any thing too hard for him? Is any thing impossible with him?—Is he not also declared to be the ordainer *of all things*, in such sense that nothing can be supposed to have place in his creation beside or beyond his will and purpose! “The portion of Jacob is not like them” (*molten images* :) for he is the *former* of all things: and Israel is the rod of his inheritance: the Lord of Hosts is his name.”^w

^w Jeremiah x. 16.

“Shall there be evil in a city and the Lord hath not done it?”^x “I am the Lord and there is none else, there is no God beside me; I girded thee though thou hast not known me: That they may know from the rising of the sun, and from the west, that there is none beside me. I am the Lord and there is none else. I form the light and create darkness; I make peace and create evil: I the Lord do all these things.”^y—I do not insist here upon the apparently express assertion that God is the *creator* of evil; because the context and the contrast clearly seem to lead us to misery as the subject of declaration, rather than sin. Nor would it indeed be consistent with my previous explanation to require, or even receive, this interpretation of the words. It proves too much. But can it be consistent with declarations such as these, to suppose any existence in creation, which is not doing God’s will? If misery, of which we are always taught to assign the mediate origin to sin, be of the *creation* of God—whose goings forth are from everlasting, whose will is absolute, whose workings in time are the result of eternal counsel—can sin its correlative, its precursor, its parent, be *without* his counsel, *beside* his purpose, *unordained*?

^x Amos iii. 6. ^y Isaiah xlv. 5—7.

“If the Prophet be deceived when he hath spoken a thing, I the Lord have deceived that Prophet”^z— (not that he has put falsehood into that Prophet’s mind and mouth, but his deception is of the Lord’s will. God would have it so.)

All things are ordained of God—and sin amongst those all things. How else could there be covenant and promise? How else could there be prophecy? How else could there be foreknowledge? Some intervening substance, which had not formed an item in the calculation, may disturb the train of events, and thereby render God *unfaithful, untrue, unwise*; if events be not fixed they cannot be foreseen; (—I stand upon a rock, in denying the possible application of prescience to future contingencies—) and if fixed or ordained by any other than God, where is our God?

What scripture and sound reason enable us thus confidently to affirm receives a further a more decisive, and a more affecting proof, from considering its alternative. If sin be not of the ordination of God—that is, existent according to his will and purpose—we have an ex-

^z Ezekiel xiv. 9.

istence brought into being, and acting in the creation of God, which God does not choose to have there; continuing to exist and act in it, when God does not choose that it should; living that it may one day die; (for we are not only sure that he must have power to destroy it, seeing he is the Omnipotent; but he has declared that he will one day banish it for ever from his empire :) and so living and acting, to the present misery and to the everlasting destruction of millions and tens of millions of his moral creatures! Why this existence should have and maintain its being, as of God's ordination, we can discern; for he is glorified by its existence—perfections of the divine essence are manifested in agency through the existence of moral evil, which could not otherwise be displayed—but why it should exist beside or beyond the purpose of God, no credible reason can be assigned.

Yet I am not less eager and resolute in maintaining the other part of my affirmation. Evil so exists as in no wise to impair man's accountableness. It is a first principle, and the Apostle teaches us to receive it as such, that God shall judge the world; and, if God judge the world, *man* must be so constituted and circumstanced as to be a fit subject of

judgment; in other words, capable of good and evil. To constitute this capacity, he must have a power of choosing his actions—and he has this power: when he acts, in all cases it is by choice. He first *wills*. That he may retain this capacity, it is necessary that the agency of God be not such as to compel his operations: nor is it such. God tempts by his providential appointments, by the world and by Satan, but these allure, persuade, overcome, a *willing* captive.

Scripture history abounds with illustrations of this statement: God decreeing an event which cannot be shaken, and fulfilling it by the free agency of man. The Deluge was a fixed event, announced more than one hundred years before it took place: yet the sin of the Antediluvians was to render that judgment necessary. The Amorites' land was secured by covenant to Abraham; yet their iniquity was to be full, before the time of consummation. The plagues of Egypt were foretold above four hundred years before they were inflicted, as a judgment upon that nation which should oppress Israel. The Assyrian is addressed as the rod of God's anger, which should fall upon an hypocritical nation—implying that God would use him as his instrument of vengeance, and leaving it unquestionable that he would perform the part of the execu-

tioner—whilst he knows nothing of God and of God's purpose, and whilst Israel has yet space allowed him for repentance.^a “The stout heart of the Assyrian” is announced as the cause of future judgments destined to fall upon him, long before that heart is lifted up against God's people.^b Cyrus is called by name, and his triumph over Babylon recorded with all the minuteness of a history, more than two hundred years before Belshazzar had the opportunity of polluting the golden vessels of the sanctuary.^c Israel was told that he should become what he is for rejecting his Saviour, more than seven hundred years before he crucified him.^d—Is there evidence in any of these cases to shew that the perpetrators of the sin had any design of executing the divine purpose, or even possessed any knowledge of that purpose? Is there evidence to shew that they did violence to their own inclinations? Is there not palpable evidence that these sinners against their own souls, in each case, did what they listed.

But the transaction which gives occasion to these more general remarks is itself the best comment upon my affirmation. The Fall of man, as we shall soon see, was of the eternal

^a Isai. x. 5—11. ^b Ibid. 12. ^c Isai. xlv. 1—4. ^d Isai. liii.

purpose of God : but how manifestly does the narrative of the transaction represent the man as altogether a free agent—choosing the evil which is suggested to him ! A sensual appetite, accompanied by a train of sensual and fleshly affections, is excited ; the woman first yields to it, then the man. If I am correct in my view, God appoints that Satan should try the man and that he should fall—Satan does his own will—and man, neither *constrained* nor *restrained* by God's immediate agency, chooses to transgress and gives place to the Devil.

That this event thus freely accomplished was of the eternal ordination of God appears from a very simple process of argumentation, and from Scripture.

God, it is on all hands admitted, at least foresaw all that would happen, before he created man. He foresaw that millions of human creatures would perish by the sin of the first man, created as he designed to create him : yet he did so create him ; though he had power, doubtless, either to relinquish his plan of creating him altogether, or to create him differently.—Then by whatever name you call this, it is substantially an ordination of the event : it was God's will that this event should

take place. He brought it about, just as it is the glory of his nature and of his government to bring about *all* events, by the voluntary actings of his moral creatures; but it was no more and no other than he designed.

And how can you explain these Scriptures which follow, in consistency with any other supposition than this of the Fall being ordained? "Come ye blessed of my Father, receive the kingdom prepared for you from the foundation of the world."^e The kingdom of the Redeemed was made ready before man fell. Redemption then, which pre-supposes the Fall, was at that period ordained.—"And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world."^f Could any but a fixed and unalterably determined event be characterized as a slaying of the Lamb? And this slaying which pre-supposes the Fall—for that alone renders it necessary—is declared to be synchronous with the Creation. The Fall therefore must have been contemplated and ordained before that event.—"Forasmuch as ye were not redeemed with corruptible things, as silver and gold, from

^e Matthew xxv. 34. ^f Revelations xiii. 8.

your vain conversation received by tradition from your fathers: But with the precious blood of Christ as of a lamb without blemish and without spot; Who verily was fore-ordained before the foundation of the world, &c.^g If Christ was fore-ordained before the foundation of the world to sustain the office of Redeemer, surely the event which gave necessity and origin to this character was fore-ordained also.^h

^g 1 Peter 18—20.

^h I am aware that I shall probably be stigmatized with the odium of representing God to be the Author of sin, as the necessary consequence of the statement and arguments which I have here been pursuing. But I feel myself clear in this matter. *Ordination* is not *operation*. I presume not to have any formed opinion as to the first origin of sin. I reason upon it as already in existence, from such evidences as Scripture and experience palpably set before us. Neither am I careful to answer further in this matter.—“At the same time he (Arminius) endeavoured to persuade the Illustrious the States, that, in these reformed Churches a doctrine was delivered concerning the divine predestination, which was at variance with the nature of God, &c. &c. &c.—WHICH MADE GOD THE AUTHOR OF SIN. &c. &c.” (*Scott's Synod of Dort*, p. 33.) I perfectly agree with the venerable author, that “It is probable that in all the volumes which ever since that time have been written by Arminians or Anti-Calvinists, in refutation of Calvinism, there is no objection, of any plausibility, urged against the doctrines designated by that term, which is not here stated, as used by Arminius..... perhaps no where else can so compendious a list of these objections be found.” —See Note *Ibid*.

3. We have here the entire ruin of the whole human race asserted to have taken place in Adam; the recovery of a part only of that ruined race, in Christ.

By '*entire* ruin,' I mean infinite guilt, consummate depravity, everlasting damnation and unqualified helplessness. By '*the whole human race*,' I mean every individual human being existent between the period of Adam's fall and Christ's coming to judgment. By '*in Adam*,' I mean that this state and character of man is induced not merely by a connection, more or less remote, which puts us who are after him into the series and *entail* with him; but that we are regarded by God as though we had sinned in his person, and wrought with our own hands the crime which he perpetrated; that, as the fruit of such transgression, we are *attainted*, and inherit, each and all, from our fathers a vitiated nature; and that, as the fruit of such transgression, we justly inherit eternal death: an inheritance, which is sealed to us and more abundantly shewn to be our's, by means of our offending nature—itsself a just cause of condemnation—and by means of our actual transgressions of the divine law, each of which draws down upon us the sentence of eternal death.

With respect to the universally guilty, depraved, condemned and helpless state of man—of every individual human being—I shall content myself with referring you to the Scripture at large, to observation, reflection and conscience. I should far exceed the compass of a Letter, if I were to enter into the proof of so voluminous a subject. Will you, can you deny that the Scripture teaches, “every mouth is stopped and all the world is become guilty before God?” “All have sinned, and come short of the glory of God.” “There is not a just man upon earth that doeth good and sinneth not.”—“Behold I was shapen in iniquity, and in sin did my mother conceive me.” “Every imagination of the thoughts of man’s heart is only evil continually.”—“The wages of sin is death.” “The wicked shall be turned into hell.” “The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men.”—“When we were yet without strength, in due time Christ died for the ungodly.”?—Is it not your own personal testimony, even as it is the testimony of every man who truly knows himself, that your sins are more in number than the hairs of your head—that your heart is deceitful above all things and desperately wicked—that it is of the Lord’s mercies you have not long ago been cast into hell fire—

that you have no power in yourself either to quicken or redeem your own soul, and that your hope, if any, must be in the naked, unconditional mercy of God through Christ?—And does not your observation and knowledge of others lead you to a like persuasion respecting all mankind?

But it is more important, Sir, that I give you some confirmation of the latter part of my proposition, which has probably excited still stronger feelings of repugnancy in your breast; viz. that this our entire ruin took place ‘*in Adam.*’

When we speak of imputed sin and imputed guilt, many are ready to cry out, imputed nonsense! But is it really absurd and preposterous to suppose, ‘that God dealt with the human race taking Adam as a specimen, making him the representative of the whole, and considering his conduct as the conduct of the whole?’—a conduct which each individual of that race, under like circumstances, would infallibly have adopted.

“Accipe nunc Danaum insidias et crimine ab uno

“Disce omnes.”

VIRGIL.

Do we not find that children are actually visited with diseases, the fruit of a parent's iniquity; nations with plagues the result of an individual's phrenzy; and posterity made the pay-master of ancient and present extravagance? Does not God annouce himself as this kind of jealous avenger, in the second of those commandments which he made the basis of his national transactions with Israel? Does he deny that he *has* acted upon it, when he directs his Prophet to warn them that they shall no more have occasion to take up the taunting proverb *of the sour grapes* against him? Does not our humane and most pitiful Master avow the operation of the same principle when he says 'the blood of all the Prophets which was shed from the foundation of the world shall be required of that single generation'?ⁱ However these facts and declarations may be explained, the principle which I am maintaining is in all these cases manifested and recognized; and what should hinder its being applied to others? Why may not that be universal in Adam, which we partially witness in every day's experience, and of which Scripture furnishes so many notable confirmations in word and deed?—But you will

ⁱLuke xi. 50.

say, this is not acting *by* and *in* another. Then what did Abraham perform for Levi, which was considered as Levi's own act? "And as I may so say, Levi also who receives tithes, payed tithes *in* Abraham. For he was yet in the loins of his father, when Melchisedec met him."^j Not to mention that the sacrifice of the cross and the whole system of animal sacrifice evidently proceed on this principle of imputation—one substance acting and suffering for another—and that every suretyship, like that of our great Bondsman, assumes the performance of another to be virtually our own.

Adam and Christ are set forth to us in direct contrast and opposition, not so much in the character of two distinct persons as in that of two federal heads; each comprehending in himself a distinct community of human beings, so related to him as the human body is to its human head. The union of these several parts or members to their common head is supposed to be intimate complete and precise; insomuch that they may be fitly said to do and suffer what their Head severally has done and suffered. Though the community in each case be not numerically the same, nor the same

^j Hebrews vii. 9. 10.

things performed and suffered by their several heads ; yet each is represented as bearing exactly the same relations to its own head. We do not read so much about Adam and *his* members, as about Christ and *his* members ; but we read enough to satisfy us that the parallel is exact, and that if there be life, including atonement, righteousness, the Holy Ghost, heaven *in Christ*—there is death, including sin, condemnation, Satan, hell *in Adam*. “ —Adam’s transgression, who is the figure of him that was to come,” ^k “ The first man Adam was made a living soul ; the last Adam was made a quickening Spirit. The first man is of the earth earthy : the second man is the Lord from heaven. As is the earthy such are they that are earthy ; and as is the heavenly, such are they also that are heavenly, And as we have borne the image of the earthy, we shall also bear the image of the heavenly.” ^l “ As in Adam all die, even so in Christ shall all be made alive.” ^m

Now, since we know what Christ has done for the community of his members, and by what process of consideration they become interested in it ; if the parallel be exact, as these Scriptures amongst others clearly justify us in

^k Romans v. 14. ^l 1 Cor. xv. 45—49. ^m Ibid. 22.

supposing, we may *hence* infer what loss is reckoned, and in what way, to the community of Adam's members.—I shall hereafter have occasion to shew at large what has already been affirmed, that the two communities are not constituted of the same individuals: all mankind are Adam; Christ is an elect and peculiar people. At present I content myself with remarking, that the things predicated of those in Christ are manifestly not true of *all mankind*—except you are prepared to say, that all mankind shall experience the resurrection of the just—and that we are under no constraint at all from either the expressions used here and elsewhere, or from the context and connection, to suppose such an unity and identity signified.

But neither is it necessary, Sir, that we have recourse to inference from figure, however just such inference might be, in order to prove from Scripture the imputation of Adam's sin to his whole race. You appear to pride yourself upon the simplicity of your proofs, and your adroitness in dragging many weighty truths from one affirmation. I will follow your method here, though not exactly to the number *seven*; and rest my proof of this all-important doctrine upon one unimpeachable and comprehensive

text. My reference is to Romans v. 12—19: which not only justifies all that has been said about the strict contrast we may lawfully institute between the two Federal Heads—so that if we have Christ's blood and righteousness by imputation, we must also be content to receive Adam's sin and guilt by imputation—but also contains express testimonies to this latter doctrine. It is not so much the Apostle's object to shew this, as its converse. This he takes for granted, as neither disputable nor disputed: what he brings into view, and what his previous argument and proofs had enabled him to maintain is the recovery, and more than recovery from their loss, of those who "being justified by faith have peace with God through Jesus Christ our Lord." But we have it here asserted, that "by *one man* sin entered into the world;" that "through the offence of *one* many be dead;" that "*one* sinned;" that "the judgment was by *one* offence to condemnation;" that "by *one* man's offence death reigned by *one*;" that "by the offence of *one*, judgment came upon all men to condemnation;" that "by *one* man's disobedience many were made sinners."—At present I confine myself to the first three verses, having occasion to use the others more fully hereafter.

"Wherefore, as by *one man* sin entered

into the world, and death by sin; and so death passed upon all men, for that all have sinned:" (some would say "*in whom*"—but I prefer the common translation, which implies, if it does not express, the same truth: only I would say "*all sinned*" rather than "*all have sinned*" as more correctly expressing the time denoted—the verb is in the second aorist—and more directly conveying the Apostle's meaning.) "For until the law" i. e. up to the time when the law was given, during a period limited by that event—*ἀρχῇ*) "sin was in the world; but sin is not imputed" (others say *was* not imputed) "where there is no law. Nevertheless (*howbeit*) death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come."

"By one man came sin into the world." If sin came into the world through one man as its efficient cause, the instrument and channel of communication; is there any justice in this course of divine procedure, except we be regarded as having partaken in his act? If we sinned *with* him and *in* him, then we cannot complain of the ravages which sin has in consequence made upon us; but if otherwise, we might complain of sin coming upon us, as

justly as of death's coming upon us.—*Therefore Adam's sin is imputed to his race.* “And so death passed upon all men, for that all sinned.” This is an express declaration of imputation, according to *my* rendering, which is strictly grammatical: but if that rendering be rejected, it will appear from what follows that this sin of Adam, this first sin, is the sin which the Apostle says all *have* sinned: for he expressly tells us, that their actual sins were not imputed to the sons of Adam *until the law*; sin not being imputed, where there is no law by which to estimate, manifest and bring it home.—*Therefore Adam's sin is imputed to his race.* “Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression.” Man was dealt with as a sinner, though his actual sin was not imputed to him; and even those were so dealt with, who had not imitated him, could not imitate him—such as infants, idiots and madmen—in his transgression.—*Therefore Adam's sin is imputed to his race.* “Who is the figure of him that was to come.” How is he the figure, if he be not like him? and is he not much more the figure, if not only sin comes by him *generally*, as righteousness comes by Christ *generally*; but, as righteousness comes in a particular

method—even by imputation—through Christ, so sin comes in the same particular method—even by imputation through Adam? The Apostle however leaves us no room to doubt, that he meant to assert the likeness of the figure in the particular method in which Adam operates, as well as in the general effect, by the full and minute contrast which he afterwards pursues.—*Therefore Adam's sin is imputed to his race.*—In the parallel which follows, he first interrupts his course (from v. 15 to v. 17) to shew the superiority of the gain to believers, above their loss; then in vv. 18, 19, he traces the exactness of resemblance between the gain and the loss. Afterwards in vv. 20, 21, he assigns a reason for the introduction of the law; which, upon this representation, might seem to have been unnecessary.ⁿ The law

ⁿ It was the peculiarity of the Patriarchal dispensation, or period from Adam to Moses, to demand of man an acknowledgment of his sin in Adam, and to set before him the hope of mercy in the institution of sacrifices; which were typical of Christ crucified. Thus, dividing the world into three great periods, and the dispensations of divine truth into three corresponding ones; I should say, Sin and the Saviour have been taught in all, but by different methods. In the first, sin by imputation, and the Saviour by sacrifice: in the second, sin by actual transgression, as well as by imputation; and the Saviour, by prophecy and by more abundant types added to that of sacrifice, which was still continued. In the last, we are called to acknowledge and to repent of our sin as

was added, that the offence might be *multiplied*: (which shews by the way how correctly we have viewed the effect and application of the first transgression;) that men might see their criminality more manifestly and more abundantly; and so the grace of God, in his own ordained way of righteousness, might be the more magnificently displayed. But I have already pointed out all which is necessary to my present argument. I maintain that the Apostle indisputably lays it down here, as the doctrine of inspiration, that all men fell into their present state of sin curse and damnation '*in Adam.*'

I only add, Sir, that what *may* be, as we have seen, and *is*, *must* be. You cannot give me any rational explanation of the present state of man, which does not terminate in and render necessary the imputation of Adam's sin to every individual of his posterity; which does not terminate in and render necessary the fact, that every individual of his posterity is regarded by God as having committed the first sin, *in Him*. He sins, every man sins, from his birth to his grave; because he inherits a corrupt na-

imputed, as inherent, and as acted by us; and to receive a Saviour no longer preached in types, but evidently set forth amongst us, as crucified risen and reigning.

ture from his Fathers. This corrupt nature is itself penal, a judgment for sin committed. But with what justice is this penal nature transmitted to you or to me, Sir, except we transgressed before it was infixed in us?—I grant the mystery of this implication in its full weight. But can I demonstrate that God had no right to create his creature in such form, with such faculties and liabilities, and under such circumstances of trial as He saw fit? And I read that man was thus and thus created. I am sure that God is holy just and good, else he would not be God; and I believe that he will in due time manifest himself so, in this and in every other transaction of his government. Submission, Sir! submission of the understanding as well as of the will, is a quality in which you and I are strangely defective. Is it allowable to say, as you do, ‘this *cannot* be, for it is not right?’ We are to ask, ‘is this so? is this fact or truth revealed?’ If so, whether I can see how, or not, I am sure it is right, because God has done it: *you*, in effect, bring God to your judgment-seat; establishing what is written by what you think ought to be written.

That it was the everlasting purpose of God to recover a portion only of this universally

ruined race may be inferred from his dealings with that race, and from his express words. Our senses, and the reflections which are forced upon us by our observance of his ways in his world of nature, prepare us to expect some such arrangement as this in his world of grace. We see differences of capacity and enjoyment in the various tribes of being. Even our earth is not of one climate, one soil, one produce. Man upon it is of diverse stature, diverse figure, diverse color, diverse feature, diverse strength: how various in intellect, from the idiot to the philosopher! how various in knowledge, from the Athenian to the Scythian. Some have experienced nothing but sickness; others have never known a bodily pain. Some have consumed their days in a prison; others have only known the smiles of a court. Some have never found a friend; others have never felt the heart-ache.—Should we not anticipate a difference then, in the bestowal of spiritual and eternal excellency?—I am not now talking of proof, but of probability; analogy is not sameness but resemblance. And if it be said—‘Aye, but there is such an infinite disparity between temporal nature and eternal redemption, that your illustration must not presume to enter God’s spiritual kingdom:’ perhaps there are extremes to be found in the situation of human beings

upon this earth—the thirty-eight years Paralytic and Solomon in his glory—

“Luke’s iron crown and Damien’s bed of steel”

compared with the Circean enchantments of an Asiatic palace—which might furnish just materials for illustrative reference.

If it was the everlasting purpose of God to save all mankind, how comes it, Sir, that the knowledge of redemption was so darkly conveyed and so narrowly extended during the first four thousand years of the world? how comes it, that during the last two thousand its ample light is even now irradiating only a fractional portion of Adam’s posterity? Are those who know nothing of God, stupified in idolatry, sensualized by grossest lust and brutalized by more than human ferocity, to be saved in the hardness, blindness, lasciviousness and cruelty of their degraded nature? If God meant to save, we should suppose that he would give the means of salvation: he would prepare by renovation here, for perfectness hereafter; he would, after a measure, glorify himself on earth in those who are to glorify him as his companions in heaven.—Now, whatever was the degree of light vouchsafed to Adam, we soon see indications of an awful abandonment of it in his

posterity. Cain was not only a murderer, but one who departed from the presence of the Lord; by which I suppose we must understand that he ceased to worship him. The knowledge and invocation of God seem from thenceforth to have been confined to Seth's line of posterity. Before the flood we read of sons of God and daughters of men; a distinction which must have arisen, as we may suppose, from the worship and rejection of Jehovah. What a difference was put between Noah and those lost by the flood! Fearful intimation surely, that few of that rebellious world were made partakers of God's eternal mercies! In process of time the predestinated grace of God is more explicitly revealed. Abraham is called from a land of idolaters; (but why Abraham only?) and to him and his seed the promises are made. Israel is preserved as a separate people in Egypt. Did the Egyptians know God? were they made acquainted with Abraham's promises? The iniquity of the Amorites is at length full, and Israel drives them out. Have these Canaanites any Saviour offered to them? During the whole period of Israel's preservation as a peculiar people dwelling in their own land under the divine protection and government, there is every reason to believe that all divine knowledge was, within a

little, shut up in that nation; the faint beams of tradition and the feeble rays reflected from a few enlightened individuals of other countries, will scarcely be deemed an exception. But the light poured forth upon Israel himself *generally* and *nationally*, was but as a light shining in a dark place. It may fairly be questioned how much the great mass of Abraham's descendants in the line of the Patriarchs knew of the divine purpose of Redemption. Even to us who have the key of the Old Testament in the New, there is great difficulty in unlocking and distributing the treasures which the Israelitish scriptures contain.—At length Christ comes: but to whom almost is this arm of the Lord revealed in the day of its strength? why is it not differently revealed, if all are to receive the report? how comes it that after so many centuries there are innumerable kindreds and nations and tongues and languages which have never heard his name?—If you are a believer in the minute and universal providence of God, Sir, these facts are unanswerable arguments in proof of the assertion, that it was the everlasting purpose of God not to save all, but a portion only of the lost: except you shall go the length of asserting, that God and his Christ need not be revealed at all, that they may save.

But let us hear the sayings of God upon this subject. Nothing can be argued from the first promise, as to the universality of the purpose: "it shall bruise thy head,"^o is accomplished in the salvation of a single man, as truly though not as splendidly, as in saving every man. "In thy seed shall all the nations of the earth be blessed,"^p does not necessarily imply every individual of every nation—in which sense it never has been or will be verified—but is abundantly fulfilled, if no nation of the earth be excluded and "a great multitude, which no man can number of all nations and kindreds and people and tongues shall be seen at last to stand before the throne and before the Lamb, clothed with white robes and palms in their hands."^q The promise to David is of a seed which shall sit upon his throne; which was surely not the throne of the universe, but the throne of a chosen people. The promises multiplied throughout the writings of the Prophets, "that Christ should be for a light to the Gentiles," "should be God's salvation unto the end of the earth,"^r will have been gloriously realized, when all the tribes of the Heathen under heaven shall have heard the

^o Genesis iii. 15.

^p Ibid. xxii. 18.

^q Revelations vii. 9.

^r Isaiah xlix. 6.

Gospel sound, and many from each of these tribes shall have “drawn and drunk water out of his wells of salvation.”^s In explicit accordance with the assertion I am maintaining, it is said of Christ just then to be born, “Thou shalt call his name Jesus, for he shall save *his people* from their sins;”^t “that he shall sit on the throne of his father David, and that he shall reign over the house of David for ever, and of his kingdom there shall be no end.”^u The house of Jacob is the house of Jacob’s progeny; the house of a believing, obedient and separated people. “For judgment,” says our Lord, “am I come into this world; that they which see not might see, and that they which see might be made blind.”^v—This does not look like coming to save all men!—He assigns it as a reason for his teaching by the obscure method of parables, that in many of his hearers was to be fulfilled the judicial prophecy of Isaiah, “Hear ye indeed but understand not, and see ye indeed but perceive not:”^w—a prophecy which our Lord, according to each of his four Evangelists, declares to have been fulfilled in the reception given by the Jews to his ministry, and which St. Paul, in like

^s Isai. xii. 3. ^t Mat. i. 21. ^u Luke i. 32, 33. ^v John ix. 39.

^w Mat. xiii. 14—16. Isai. vi. 9. ^x Acts xxviii. 25—27.

manner, refers to his own ;^x a prophecy, which, whatever was to be the instrumentality employed in making the heart of the people fat and their ears heavy, can in no wise be interpreted so as to consist with a purpose of universal salvation in the divine mind.—“I speak not of you all,” says the same munificent Saviour, “I know *whom I have chosen.*”^y “I lay down my life *for the sheep.*”^z “Greater love hath no man than this, that a man lay down his life *for his friends.*”^a “And this is the Father’s will which hath sent me, that *of all which he hath given me* I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that *every one which seeth the Son, and believeth on him,* may have everlasting life ; and I will raise him up at the last day.”^b “*I pray not for the world, but for them which thou hast given me.*”^c—This people then which the Father hath given to Christ is not ‘all men’—For the world he prays not. Did he die for it then ? Did he come with the design, or was he sent with the Father’s design, of saving it ?—When the Evangelist has related Caiphas’s prophecy that Christ should die for that nation, he enlarges

^x Acts xxviii. 25—27. ^y John xiii. 18. ^z John x. 15.

^a John xv. 13. ^b John vi. 39, 40. ^c John xvii. 9.

it: but to what extent? “And not for that nation only, but also that he should gather together in one the children of God that were scattered abroad.”^c When St. Peter declares to his Jewish hearers that the promise is unto them and to their children and to all that are afar off, (meaning the Gentiles) he adds a limiting explanation, “even as many as the Lord your God shall call.”^d Moses’s prophecy as cited by St. Peter, and Isaiah’s as cited by St. Paul, are a proof that God contemplated the spectacle of a divided people—a gain-saying multitude as well as an obedient remnant—both in the giving and in the fulfilling of those predictions.^e “The Lord added to the church daily such as should be saved.”^f “As many as were ordained unto eternal life believed.”^g “The Lord opened the heart of Lydia,”^h “Saul is a chosen vessel unto me.”ⁱ Of the multitude, part held with the Jews and part with the Apostles.^j “For I have much people in that city.”^k “Divers were hardened and spake evil of that way.”^l “Then hath God also to the Gentiles granted repentance unto life.”^m Are these intimations co-incident with

^c John xi. 50—52. ^d Acts ii. 38. ^e Acts iii. 22, 23. xiii. 40, 41.

^f Acts ii. 47. ^g Acts xiii. 48. ^h Acts xvi. 14. ⁱ Acts ix. 15.

^j Acts xiv. 4. ^k Acts xviii. 10. ^l xix. 9. ^m Acts xi. 18.

a *design* of universal salvation? Look at the Apostles' preaching. They offer the Saviour, as they were compelled to do, *generally* both to Jews and Gentiles—but no where, as I can read, with an expectation of universal success. They exhibit him as the willing Saviour, the all-sufficient Saviour, the exclusive Saviour; but when do they permit us to forget, that there are and ever will be those to whom he is a “stone of stumbling and a rock of offence?”ⁿ If you want an unequivocal testimony to the doctrine of Predestination with all its adjuncts and consequences, you may find it in apostolic preachings and in apostolic prayings. “Him, being *delivered by the determinate counsel and fore-knowledge of God*, ye have taken, and by wicked hands have crucified and slain.”^o “For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate with the Gentiles and people of Israel were gathered together, *for to do whatsoever thy hand and thy counsel determined before to be done.*”^p

The Epistles—I have not been so unfortunate, Sir, as to stumble upon any real or appa-

ⁿ 1 Peter ii. 8. ^o Acts ii. 23. ^p Ibid. iv. 27, 28.

rent differences between the *catholic* and *peculiar* Epistles; I can feel no doubt that Paul, Peter, James, John and Jude speak one and the same language, just as they were inspired by one and the same spirit—the Epistles will be found to exhibit Caiaphas's inspired view of the divine purpose, explained and enlarged as we have seen it to be by the Evangelist's addition. This is Paul's statement in which he glories; “that God has made known unto him the mystery of his will, according to his good pleasure which he hath purposed in himself; That in the dispensation of the fulness of times he might *gather together in one* all things in Christ, both which are in heaven and which are on earth; *even* in him: In whom we also have obtained inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will.”^a “That the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the Gospel Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ. And to make all men see what is the fellowship of the mystery,

^a Ephesians i. 9—11.

&c. &c.”^r “And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, *I say*, whether *they be* things in earth, or things in heaven.”^s

^r Ephes. iii. 6. 8, 9.

^s Colos. i. 20.—I can scarcely think it necessary to shew the limitation of these universal expressions here and in Ephes. i. 10. the context so plainly marks it out. *All* is clearly not all mankind, but all the saved, whosoever they be; and *that all* made up of Jews and Gentiles. An event, comprehensive enough to be characterized as an universal and mysterious enough to call for all the admiration he expresses, from one who had lived nearly to that moment a bigoted Jew; and who could not suppose it possible that God should shew mercy towards any but the natural seed of Abraham.—It can be no surprize that such an one, writing with such methods of expression as Hebrews, who dealt in superlatives, were accustomed to use, should apply such wide expressions to a limited object. *Universals*, supplying their own restriction to *generals* and sometimes to *particulars*, are common in Scripture. Do not accuse me, Sir, of inventing a canon of criticism to serve my purpose. You, I am sure, must have felt yourself obliged to adopt such a canon in many instances. This chapter supplies us with one: “the truth of the gospel; which is come unto you, *as it is in all the world*.” Is the gospel *even now* preached *in all the world*? “Is the love of money, Sir, the root of *all* evil?”—1 Tim. vi. 10. “Are *all* things lawful to you.”—1 Cor. vi. 12. “Is *every* sin, except fornication, without the body?”—1 Cor. vi. 18. Would you advise a man literally to prove *all* things?—1 Thess. v. 21. Hath the grace of God which bringeth salvation appeared to *all men*?—Titus ii. 11. Hath God given assurance of the resurrection to *all*

St. James's *catholic* epistle is addressed to the twelve tribes (not an universal title surely!) which are scattered abroad: whom he warns, that "the friendship of the world" (—there is still a *world* then in the divine apprehension and purpose—) is enmity with God." ^t St. Peter

men?—*Acts* xviii. 31. Was Paul the witness of the Just One unto *all men*?—*Acts* xxii. 15. Are *all* partakers of filial chastisement?—*Heb.* xii. 8.—To suppose him to mean *any other all* than all that peculiar people which is taken out from all mankind Jewish and Heathen, would be to suppose him to assert a falsehood. Is every individual of mankind even now reconciled by Jesus Christ?—To suppose him to mean more, would be to contradict his express words even a few verses before, in the case of the extract from Ephesians i. 9—11. for he has there spoken of believers "as a people chosen in Christ before the foundation of the world;" which must denote a community distinct from that of all mankind. To suppose him to mean more, would be to contradict his general testimony as an Apostle; which is that of one sent to declare God's dealings to an *elect* people and a *reprobate*; in an *enlightened* world and a *blinded* world; in a world divided between *Christ* and *Belial*. To suppose him to mean more, would especially suppose him to contradict his own express testimony in Romans xi. where he describes an alternation of darkness and light in both Jew and Gentile; all of the purpose of Him, "of whom are all things, and through whom are all things;" "who hath shut up *all* in unbelief that he may have mercy upon *all*"—may shew the entire need and alone efficacy of his mercy in all on whom he manifests it, whether Jews or Gentiles, before he pours it forth.

^t James i. 1. iv. 4.

(another *catholic* correspondent) addresses himself to *elect* strangers; agrees with St. Paul in marking out a saved people and a lost; and calls the one, as St. Paul had done before him, “a chosen generation” and “a peculiar people,” testifying of the other, that they are “disobedient, *having thereunto been appointed:*”^u St. John (another *catholic* correspondent) distinguishes in the most separating and exclusive terms between his “little children” and “the world”; declaring of the one that they are “born of God”, and of the other “that they lie in wickedness,” or “*the wicked one.*”^v The *catholic* St. Jude writes exclusively to the “sanctified in God the Father and preserved in Jesus Christ and called,” (can this mean all mankind, or even all the evangelized?) and warns them, as he says the Apostles of the Lord Jesus had done before him, “against certain ungodly men who were before of old ordained to this condemnation.”^w The last book of Scripture—which has the peculiar office of *revealing* the consummation of God’s purpose—exhibits a distinct view of enemies whom Christ is to subdue, as well as of a multitude with him, *in* whom and *for* whom he is to conquer. “The seal of the living God” and “the

^u 1 Peter i. 1, 2. ii, 9. 8. ^v 1 John iv. 4. v. 19. ^w Jude, 4.

Father's name written in the forehead" are not the mark of all, but only of "the hundred and forty-four thousand;" and "the Lamb's book of life" is that eternal record by which shall finally be determined who are to stand in the judgment and who to be "cast into the lake of fire."^x

With all this positive testimony before us, can we doubt 'that it was the everlasting purpose of God to recover not the whole but a portion of this universally ruined race, in Christ Jesus?'

Nor ought we to be averted from this conclusion by any supposed injury done to the divine perfections in adopting it; nor yet, by its apparent contradiction to some scripture expressions and declarations; nor yet, by its apparent derogation from the fulness of merit which is in Christ.

Our views of the divine perfections must be regulated by the teachings of Scripture. If we find any thing therein asserted or recorded of God which militates against our pre-conceived notions of him; these notions must be cor-

^x Revelations vii. xiv. xx.

rected by Scripture, and not Scripture by our notions. Thus, if we are taught by Scripture, that God designed to save not the whole but a portion only of our race; however inconsistent with the perfections of God we may judge this to be, we are to receive it with implicit submission, as a part of God's truth. It is a reason why we should scrupulously examine Scripture, and hesitate to embrace such and such for its doctrines till we have well weighed and considered them; but, when we are satisfied that we find a fact or a truth stated there, our reasonings against it and our suspicions should at once cease.—But what *real* contradiction to the divine perfections do we find in the statement which I have been demonstrating? *All* was lost in Adam. Every human being sinned and died *in Him*. Is it meant then, that God would have been unjust, if he had restored none? Is it meant that he is unjust in saving any, if he save not all?—It cannot be pretended that the Almighty would have been unjust in taking vengeance on all for his wrongs. It cannot be maintained that grace shewn to some is injustice to the rest. Even men assume to themselves the right of doing what they will with their own. It is “an evil (*envious*) eye” which sees unrighteousness in favor given and withheld.—But it

is not consistent with God's mercy! Mercy is not an attribute subsisting alone in the Supreme Being, but in conjunction with others. Mercy must be so exercised as not to defeat and annihilate justice.—Thus, if God needed the poor defence of human argument in this matter, it would be ready for him. But, in what is plainly revealed, it is far safer to vindicate by an “even so, Father! for so it seemed good in thy sight;” than to take upon ourselves the office of the Almighty's interpreters and advocates.

But are there not expressions and declarations of Scripture, which this statement directly contradicts? Is not the Saviour declared to be the Saviour of *all men*—the Saviour of the world—a ransom for all—a propitiation for the sins of the whole world? Is it not expressly said, that God *wills* not the death of a sinner; that he would have all men to be saved, and to come to the knowledge of the truth; that he is not willing that any should perish, but that all should come to repentance? Are not the benefits procured by Christ to man said to be co-extensive with the injuries inflicted upon him by Adam? And is it not something short of infinite merit, which procures reconciliation and salvation for only a portion, not the whole, of mankind?—No man pretends that

Christ is *actually* and *effectually* the Saviour of all—a ransom for all—a propitiation for the sins of the whole world. Then if he be not actually and effectually all this, what becomes of the divine purpose in this particular? is it frustrated?—frustrated! is it not the unalienable property of God to do *all his pleasure*?—Undoubtedly there are simple elements in the divine mind, which make him unwilling that any should perish; which would incline him to desire that all should repent and be saved: just as there are elements in the Sovereign's mind which make him unwilling to punish a Traitor; and in the Parent's mind, to punish an offending child. But does the Sovereign universally pardon? does the Parent universally spare his rod? Even so, when the *purpose* of God is regarded—in which the operation of many simple elements, co-existent in the same mind, is combined—he cannot be said to will the salvation of all men; to will that all should be brought to repentance; to will that no sinner should die. For, if he did so will to *purpose*, to *design*, to *decree*, how comes it that any do perish? that any are without repentance? that any are not saved? It is plainly will and no will; that is, there are leadings and leanings in his mind to the point and on the side of mercy; but those leadings and leanings are

counteracted and over-ruled : his *whole* mind, his mind *in action*, is against such exercise of mercy.—Why, our own minds, Sir, will furnish us with an exhibition of such conflicting qualities, which cause us to will and not to will ; and with an illustration of such scriptural language as represents it, every day and hour we live.

But, in the passage to which I have, without express citation, referred, (1 *Tim.* ii. 1—6) the Apostle's comprehensive expressions are resolvable, as many others are, into the consideration that God would have his Gospel preached to all men, and that he will make it his power unto salvation in many out of every kindred, tongue, character and condition of men. The Apostle is persuading to what many not having his enlarged views of the divine plan would think strange—prayer for all men, not excepting even Heathen magistrates—and he says, this is acceptable to God, who would have *all men* (Gentiles as well as Jews) to be saved ; which can only be by their coming to the knowledge of the truth. For, as there is but one God, so there is but one Mediator by whom we can come acceptably to this one God : and this Mediator gave himself a ransom for all (Gentiles as well as Jews) to be testified of (preached to them) in due time. Whereunto (for which

purpose) I am ordained a Preacher and an Apostle, (I speak the truth in Christ, and lie not) A TEACHER OF THE GENTILES in faith and verity (in the true faith.) His earnest adjuration of Christ, at the particular instant in which it occurs—just before he declares himself to be ‘a teacher of the Gentiles’—shews that the great point to which he would draw attention was the interest which the Gentiles possessed in the truth of God; God’s purpose that they should be evangelized, and his own earnest and well-grounded desire that the Church should pray for them.—It is to be remembered indeed, that, to us practically, God’s will is that all men should be saved: that is, we are not justified in dealing with ourselves individually, or with any other individual, as though God would not have that individual to be saved. We know that he has a secret purpose affecting individuals, for he has told us so; and we cannot, must not shut our eyes against this fact: but with respect to the individuals affected by that secret purpose, we know not who are the ‘elect’ amongst them, and who the ‘reprobate;’ we are bound to deal with ourselves, and with every other individual, as though both we and he might be saved; as though God would have us to be saved. This, however, is not the Apostle’s meaning here: he is adverting solely

to the salvation of the Gentiles.—Christ is said in this place to have given himself a ransom *for all*; and in just the same view in which it is said of God, that he would have *all men* to be saved. It cannot be literally ‘a ransom *for all*:’ for then *all* should be liberated from condemnation; a ransom being ‘an accepted equivalent for the prisoner in custody.’ But are all liberated? Are there none of whom it is said, “these shall go away into everlasting punishment?”—We are compelled then to restrict the terms, if we would not make the word of God a lie.

I could be glad to pursue the application of this remark still further; and to examine every other passage which *may seem* to furnish an objection to my conclusion. But I have not space for such an examination; and must therefore content myself with remarking, that, as in many instances these universals are elsewhere made generals, and these generals are elsewhere limited to specific descriptions of character; (for, if it is said ransom *for all* in one place, it is in another said, ransom *for many*; if in a certain place it is said, ‘God so loved the world,’ it is added ‘that whosoever *believeth in him* should not perish;’) so all other passages, which might seem to bear a like

construction and lead to the same adverse conclusion, are perfectly reconcileable with this doctrine of a limitation in the purpose of God, by applying one or other of the following considerations.—Sometimes they contain, or of necessity imply, their own limitation.^y Sometimes the community of believers is spoken of as an ‘all men:’ as when it is said (2 Cor. v. 14.) “if one died for all, then were all dead.” The Apostle’s object is to shew the compulsory claims of Christ upon a believer’s obedience; and those for whom he is said to have died, are obviously those which, in consequence of that death, live—“that *they which live* should not live unto themselves, &c.”^z Sometimes the whole body of mankind, out of which Christ’s people are selected, is put in contrast with the Jewish nation, or with some distinct community of Christians, or with the then existing race of believers: as when it is said, “God was in Christ reconciling *the world* to himself.” The words which follow, “not imputing their trespasses unto them,” sufficiently assure us, that he is not speaking of all the individuals of the world; for then it is not true—there are

^y See page 102, and Ephes. i. 9—11. Colos. i. 20, there referred to and explained.

^z See p. 102, as before.

those whose trespasses he still imputes and will be found to impute in the great day—but of a people taken out from the whole world, and not from Judæa, or any other country, to the exclusion of the rest. (So *John* i. 29. 1 *John* ii. 2.) Sometimes the infinite merit and infinite capacity of the incarnation obedience and sacrifice of Christ *may* be referred to: sometimes that published will of God which is to be our guide, as contrasted with his secret will and purpose by which we cannot walk. I do not however recollect any instances in which these latter considerations are *necessary*.—But there is one passage which I feel myself obliged to notice and explain, because by many interpreted as a direct denial of my assertion and a direct testimony to the restoration in Christ being co-extensive with the ruin ‘in Adam.’ My reference is to *Rom.* v. 15—19. I have already quoted, explained and applied the three preceeding verses.^a

“But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift of grace, which is by one man, Jesus Christ, hath abounded unto many. And not

^a See p. 91—95.

as *it was* by one that sinned, so is the gift; for the judgment *was* by one to condemnation; but the free gift is of many offences unto justification. For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ. Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one *the free gift* came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous."

I maintain, Sir, that the Apostle is speaking of believers only, and not of mankind in general.—Beginning at v. 12 with a direct comparison, he diverges, as I have before hinted, at v. 15, to shew the superiority of advantage derived to the believer from Christ, above his loss in Adam. "By the offence of one *many* died." "The grace of God and his gift by grace hath much more abounded unto *many*."^b—The contrast here is not between

^b We see how little stress is to be laid upon the diversity of expression *all* and *many*: here *many* clearly means *all*, as in some places, *all* expresses only *many*. These terms appear to

the persons suffering and enjoying ; for the same term is applied to each of these parties ; but between the offence and the grace : if the offence was great, how much greater the grace ? In the 16th verse, the contrast is between the *one* offence which caused the ruin, and the *many* offences which are remitted in Christ. In v. 17, the persons benefited are expressly limited to a part of Adam's race—"those who receive the abundance of the grace and of the gift of righteousness"—who shall reign, even as death has reigned. The contrast is between the baneful influence of the Fall in producing death, and the glory which believers shall attain to in the eternal world, through Christ. In vv. 18, 19, the same terms are again applied to both parties : they are both called *all men* and *many* : but if you understand these terms as in each case expressing the whole human race, then all the individuals of mankind are not only delivered from all original curse, but actually saved in the Lord with an everlasting salvation, and rewarded as righteous persons with the crown of life, righteousness and glory.

have been used interchangeably by the Sacred Writers, whose practice it is—I would venture to conjecture that it is the practice of Oriental Writers in general, as it clearly was of the older Greek Writers also—to apply their terms less definitely and precisely than we do.

in the world to come!—In fact, Sir, there is no scheme of divine truth which is compatible with scripture language, but the one I am defending, and that of the Universalists. Force me to your interpretation of the scripture word *all* here and in some other places where it occurs; and I shall be compelled at length to agree with Priestley and a few others of the more Heterodox, that ‘after a long round sleep we shall all awake amongst the songs of heaven.’—Universal Redemption, Sir! may be demonstrated to imply universal Salvation.

Nor let a jealousy, whether feigned or real, for the Saviour’s honor and indefinitely excellent merit, alarm us from our conclusion. Unquestionably his blood and righteousness are beyond all price. I am no friend, Sir, to the language of those who would weigh out his blood in souls, and say it has bought *so many*. I cannot conceive any bound to its worth, and but one to its actual purchase; that is, the *will*, or in other words, the *glory* of his Father. But, as the number of the redeemed is infinite, if the worth of the Saviour is also infinite; and, as the cost of the recovery of one soul is infinite, if the worth of the Saviour is also infinite; who is to adjust the account between these infinities? who is to say we disparage the

Saviour's work by not giving him the whole world, in the eternal purpose of God, for his hire, recompense and equivalent? We give him an infinite exchange for his infinite merit; and are quite ready to avow that we do not consider the rest to be withheld, for lack of merit in Him; but because by taking what might be his due, he would defeat his very end in the purchase; God whom he gives himself to glorify, being thereby the less glorified.— In human purchases, Sir, do we always receive the full weight of our money in the commodity? We take what we *think* an equivalent, what we are content to receive as an equivalent, desiring no more. The Saviour is no doubt receiving what he accounts his equivalent. He has seen, is seeing, and shall continue to see, of the travail of his soul; and is and shall be satisfied. More could not be purposed, for more has not been given. This is, in fact, an abundant answer to every cavil and to every fair objection, which can be made to my statement. I have endeavoured to shew that every difficulty, so far as I know such difficulties, is capable of an easy and natural solution; and that the truth asserted rests on the solid basis of direct and positive evidence. But the decisive proof and the decisive reply is contained in these words, ‘such was the *design of God*,

for such is the actual result. God is not God, if his deliberate and eternal purpose may be superseded.'

I need not either observe or prove, Sir, that the restoration of this portion, which I have thus shewn to be but a portion, though gradual is complete. They are delivered from all guilt by believing in Christ; "they fight manfully under Christ's banner against sin, the world and the Devil;" "they continue Christ's faithful soldiers and servants unto their life's end;" and at length are received up into glory, that "where He is, there they may be also." I despair of giving you a more perfect representation of the commencement, progress and completion of this vivifying, conflicting, sustained and finally glorified work of Christ in the persons of the restored, than that which is contained in our seventeenth Article and has been already exhibited in our review of it. The prime and ultimate origin of this work is the subject of my fifth assertion.

4. We have here the Devil's agency set forth as the great instrument in effecting the work of Destruction; and Christ's agency as the great instrument in effecting the work of Restoration.

Scripture is explicit in declaring the Fall to have been occasioned by the Serpent—the Dragon—that old Serpent which is the Devil, and Satan. Man, a compound of flesh and spirit—of spirit, in which he bare the image of God, and of flesh, which he received from the dust of the ground—was overcome by an attack made upon his animal nature. The Devil presented him with a temptation addressed to his senses; to which he wilfully yielded, and thereby became a transgressor of his Creator's express and positive command. Hence proceeded the Fall in all its curse of guilt, sin, condemnation and entire incapacity: the Devil, the inciter; a sensual appetite, the channel of communication; man *choosing* evil.—Now, Sir, there is one inexplicable difficulty, and only one, which I find in this subject. I freely own to you, I cannot tell the origin of this old Serpent. I only know what the Scripture teaches me, that, prior to the existence of man “there were Angels which kept not their first estate;” “there was spiritual wickedness in heavenly places;” “there was war in heaven.”^c How evil found entrance into the creation of the all-perfect Jehovah, is a mystery which I cannot solve: nor dare I advance the remotest hint of a con-

^c Jude, 6. Ephes. vi. 12. Rev. xii. 7—9.

jecture, which might descend into this depth. You and I, Sir, have no eye for such a sight; and God has not seen fit to propose this object to our purblind view. He seems to have studiously concealed it for the more perfect trial of our humility, faith and patience. But in what has followed its entrance we need have no difficulty. Evil exists: and therefore exists wisely; and therefore exists well. God is not God, if He could not at once destroy it: in not destroying it, he shews us that it exists for his glory. Why, Sir! if he is at length to cast Satan into the lake of fire and brimstone;^d is there any reason for his not doing so now—for his not having done so, “or ever the earth and the world were made”—were it not, that he has great purposes to accomplish by the means of his existence? Thus it was in the Fall. He ordained that event, as we have seen, and we can venture to tell why: He ordained it for the same cause for which He ordains *all things*; that He might get himself glory out of it; that he might more largely shew himself; that he might more fully let know what He is. Nor can there be any question that more will be seen and known of God in all the mystery of his nature, through

^d Revelations xx.

this intervention of the Fall, than could have been made visible—according to the conceptions *we* have of greatness and goodness, and of the means of displaying them—without it.—Any other view of this transaction represents God as a surprized God—not the Master of his own world—overcome by Satan. This view maintains his character and his dominion.

But how is God glorified by the Fall? Why, doubtless, by the restoration which he effects in Christ; through the agency of his incarnate Son, as the mighty instrument. That Son is made the head of a new constitution, the elements of which are human beings; who being made one mass or body in him, are in Him connected with the Godhead himself. “..... To the church of the Thessalonians in God our Father, and in the Lord Jesus Christ.” God, in his second person, unites himself to the offending nature without offence—acts in that nature as truly a partaker of it, having taken the manhood into God—in that nature does the whole will of God, and thereby weaves out a meritorious righteousness—in that nature encounters the Devil in close fight and gains many complete victories, even to his entire and total defeat—and at length makes plenary atonement for the sin with which he charges

himself, by the agonizing and ignominious death of the cross. Raised from the dead by the same power which enabled him to achieve these triumphs in life and in death, He at length ascends his throne in heaven; from whence he gradually adds to himself the several parts and members which constitute his body, till it has attained its fulness.—Then shall he glorify the Manhood in the Godhead, even as He has previously glorified the Godhead in the Manhood; then shall he accomplish the utter destruction, banishment and annihilation of evil in God's human creation, by bringing forth its Prince and his hosts to judgment—the Prince and his fellow-fiends; the Prince and his willing subjects, fellow-helpers and fellow-workers of mankind—hosts which shall magnify God in their punishment, even as the hosts of the saved in their garments of glory.—Is not this, in substance, the exalted view which Scripture holds forth to us, of God's triumph—for mark, Sir; it must be triumph; God cannot act but to triumph—in the fall and redemption of Man? —“And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head and thou shalt bruise his heel.”^e “For this purpose the Son of

^e Genesis iii. 15.

God was manifested, that he might destroy the works of the Devil.”^f “Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is the Devil.”^g “In that day the Lord with his sore and great and strong sword shall punish Leviathan the piercing serpent, even Leviathan the crooked serpent, and he shall slay the dragon that is in the sea.”^h “And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it, (the cross) or, in Him (Christ.)”ⁱ “And the Devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false Prophet are, and shall be tormented day and night for ever and ever.”^j

5. Lastly, we have here God’s sovereignty asserted, both in the acceptance of the saved and in the rejection of the lost: the saved being brought to everlasting felicity in Christ through the electing grace of God; the lost inheriting their portion of everlasting woe, through his most awful but most just decree of Reprobation.

^f 1 John iii. 8. ^g Heb. ii. 14. ^h Isaiah xxvii. 1.

ⁱ Colos. ii. 15. ^j Rev. xx. 10.

Not only is the constitution of Redemption in general of God's arrangement, and the Fall which gave occasion to it, of God's ordinance ; but to his counseled will, as its ultimate source, is to be traced the origin progress and termination of the work of Restoration in every restored individual ; and to the same counseled will as its ultimate source, that inflexible adherence to sin and apostacy which is found in the justly condemned unbeliever.

The whole race of man became a lost race, as we have seen, '*in Adam.*' God, as he had a perfect right to do, made his covenant with the race in the first man. The first man fell *freely—freely* chose the service of God's enemy—and thereby made not himself only personally, but his whole posterity together with himself, an outcast people. Looking upon man, prospectively, in this deplorable condition, it pleased God to devise and ordain a project whereby he would save some. These are now the subjects of inquiry ; it is a portion, we have seen, not the whole which God purposes to restore ; how is this portion composed—on what ground is the difference put between these and the ruined left ? He foreknows these. For reasons secret to us, he beholds these with approbation and complacency. Thus beholding, he selects

them from the rest. Thus selecting, he predestinates them to salvation. Having thus predestinated, he in due time calls them into Christ; accepts them as his beloved; conforms them to his dear Son's image; maintains them in their integrity, and at length receives them into everlasting habitations.

The other part of the damned community he leaves in their ruin. It is not consistent with the manifestation of his perfections, that he should exert his grace and power in delivering them: it is unto a more full manifestation of his perfections, that his wrath abideth on them. Conceived in sin and shapen in iniquity; accursed from the womb by reason of their connection with and sin in Adam; and bringing an evil nature into the world with them, they act that evil nature; they have but to follow it, and every imagination of the thoughts of their heart will be only evil continually; they need no stimulants, the fountain of corruption overflows in them: but the dispensations of God's providence, the ineffectual calls and restraints of his Word and Spirit, and the arts of Satan serve to excite, inflame and manifest the intensity of their depravity; until at length, having filled up the measure of their iniquities, they are cut down as cumberers of the ground;

and in the day of wrath and revelation of the righteous judgment of God, they shall be burned up with unquenchable fire.—I must again interrupt the course of my argument by exclaiming, awful statement! but is it truth? If so, let it be told. Peradventure, the telling of it may to some be a note of warning and of escape.

In proof of the supremacy of God as exercised *generally* in this matter, I ask, why should that which is allowed to God in his world of nature, be withheld from him in his world of grace? If he doeth what he will in the armies of heaven and amongst the inhabitants of the earth; if not a sparrow falleth to the ground without our Father; if sun and rain, storm and tempest, blast and mildew, life and death, obey his mandate and are let loose or restrained at his bidding; shall eternal salvation and destruction own any other Master? What is God if he be not 'all in all?' and in what shall God be 'all in all,' if not in the salvation and damnation of his moral creatures?—I cannot assign any reason why one man should be born blind, and another with two sparkling eyes in his head, except that God would have it so: can I suggest any other ultimate reason why one man should reign in heaven and an-

other be tormented in hell, than that God has thereunto severally appointed them?

But let us hear Scripture; by which that same Calvin whom you so liberally condemn as a rash speculator expressly requires us to limit all our researches on this subject.^k

Then what saith the Scripture? Is not this its general tenor, color and aspect from Genesis to Revelation? would not any plain man, reading it carefully throughout, without any pre-conceived opinions, rise up from his perusal with this impression, that it teaches, 'God is sovereign: God is the judge; he putteth down one and setteth up another; salvation is by electing grace, and destruction by condemning reprobation'? Would he doubt, that Scripture ascribes a sovereignty to God in this matter of accepting and rejecting; when he reads, "Fear not little flock it is your Father's good pleasure to give you the kingdom:"^l when

^k "Hæc cogitatio si apud nos valeat, verbum Domini unicam esse viam quæ ad investigandum, quicquid de eo teneri fas est, nos deducat.... facile nos ab omni temeritate retinebit, ac cohibebit. Sciemus enim, ubi primum verbi fines excesserimus, nobis extra viam et in tenebris esse cursum: in quo errare, labi, impingere, identidem necesse sit."—*Calv. Inst. Cap. xiv. p. 475, 6.*—*Genev. 1550.*

^l Luke xii. 32.

he hears Christ thanking his Father, for “having hidden these things from the wise and prudent, and having revealed them unto babes, because so it seemed good in his sight?”^m when he finds it written, “that God has declared I will destroy the wisdom of the wise and bring to nought the counsel of the prudent;” when he is asked “where is the wise, where is the scribe, where is the disputer of this world?” and is taught by an Apostle’s testimony, as the result of his own actual and enlarged experience, in which the Holy Ghost confirms him—that not many wise men after the flesh, not many mighty, not many noble are called; But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty: And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: That no flesh should glory in his presence.”ⁿ

If it be possible to make an absolute declaration of God’s sovereignty, and to prove that such sovereignty is claimed for him in such declaration, by vindicating his right to exert it;

^m Matt. xi. 25, 26. ⁿ 1 Cor. i. 19, 20, 26—29.

we have such declaration and such proof in the words which follow.

“For he saith to Moses, I will have mercy on whom I will have mercy; and I will have compassion on whom I will have compassion. So then *it* is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. For the Scripture saith unto Pharaoh, even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth. Therefore hath he mercy on whom he will *have mercy*, and whom he will he hardeneth. Thou wilt say then unto me, why doth he yet find fault? for who hath resisted his will? Nay but O Man, who art thou that repliest against God? shall the thing formed say to him that formed it, why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honor, and another unto dishonor? *What* if God, willing to shew his wrath, and to make his power known, endured with much long-suffering the vessels of wrath fitted (*made in all respects complete*) to (*for*) destruction: And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, Even

us, whom he hath called, not of the Jews only, but only of the Gentiles"?—(*Rom. ix. 15—24.*)

But the Scripture, Sir, not only ascribes a sovereignty to God *generally* in this matter; but also asserts his 'electing grace' and his 'condemning disfavor,' in the express form and minute particulars which I have assigned to them.

Here, Sir, you have in some measure restricted my enquiry, by conceding that if the celebrated passage (*Romans viii. 28—30*) be correctly interpreted by Calvin, the question is at an end: Salvation is in the way of Predestination and Election, as Calvin asserts it to be. But you contend, that his interpretation—which, let me remark again, has manifestly been the interpretation accepted by our Reformers, as appears from the seventeenth Article—is false and inadmissible; and you substitute, with no little confidence and self-complacency, what you are pleased to consider as a new and improved one—one of your own. I shall not trouble myself to rummage our friend Poole, in order to determine what just pretensions it has to novelty: I rather believe that in substance it is not much newer than most other errors; error and heresy, Sir, like truth, having little of novelty on which to pique themselves. But

whether new or old, your interpretation, I maintain, with all its pomp of paraphrase and proof is false and inadmissible; the received one, the alone correct one. On this narrowed ground we are firmly and sternly at issue: and the *golden chain*, about which you have indulged some sparkling and not very good-natured conceits shall remain, as the prize of our contest, in the hands of its ancient and rightful owners. Why, Sir, I will fight with you upon this theme, as the Greeks did for the recovery of their dead Patroclus—as “Michael the Archangel, when contending with the Devil he disputed about the dead body of Moses”—as the famed Athenian who grasped his ship with his teeth, when he had no longer a hand to hold by.—It shall be with a loss not less than life, that I resign this splendid attestation to the triumphal origin, procession and coronation of grace in the Redeemed!

“And we know that all things work together for good to them that love God, to them who are the called according to his purpose.”

The words ‘to them that are the called according to his purpose’ are explanatory of ‘them that love God.’ When we describe a person by one property, and then add another;

our second is explanatory of the former, not the first of the latter. The words ‘them that are the called according to his purpose’ are explained by “whom he did foreknow, he also did predestinate Moreover whom he did predestinate, them he also called:” the privileges of the called are then stated, “justified” and “glorified.” And thus the foundation of their ample love, in “them that love God,” is fully declared.

By ‘fore-knowledge’ here, which is asserted to be the immediate cause of the ‘purpose’ and ‘predestination’ of God, I understand *previous approbation*. It cannot mean simple prescience^o—the knowing, how they would hereafter act—for this would not characteristically designate any people; since God knows how the wicked will act, as well as how the righteous will act; who will hate, as well as who will love him. Besides, if the foreknowledge here spoken of were merely ‘the certain knowledge of how they will act;’ predestination becomes a dead letter: why should God ordain

^o In this sense the Greek term should be some compound of *εἶδω* (either *προεἶδε* or *πρόιδε* or *προῶιδε*) not of *γινώσκω*, which expresses ‘knowledge with sentiment,’ and not bare perception of truth: as appears from the etymology and *more general* use of the two radical terms.—See *Sleusn. in locis*.

that which will certainly take place without his ordinance?—Not to mention, that in this view of foreknowledge man, not God, is the ordainer of events; since God merely adopts that course which man of his own will determines to pursue. The expression too, whom he did foreknow—as meaning ‘of whom he did foreknow certain properties and actions’—is strained and unnatural. Give me an instance, Sir, of simple prescience thus applied to persons: “*I foreknow a man;*” meaning, ‘I know him before hand.’^p—And once more; if we could adopt this sense of ‘foreknow’ as meaning simple prescience here, how would it apply in *Romans* xi. 2. where it has clearly the same meaning, whatever that be, as here? “God hath not cast away his people, whom he foreknew.” To say *this* is simple prescience, would be to say, ‘God hath not cast away his people, of whom he knew before that he should not cast them away:’—a very true declaration, but one which we needed not an Apostle of God to make known to us!

Thus, it is plain we must seek some other meaning of the term foreknowledge than that

^p The use of προγινώσκω in Acts xxvi. 5. is quite another form, προγινώσκοντες με, ὅτι, &c.

of simple prescience : and why should not this be ‘previous approbation, love, or complacency?’ The word knowledge frequently bears the sense of ‘a perception of truth united with satisfaction and delight in it’—a combined impression, or operation, of what we call the head and the heart. When the knowledge of God, or of Christ, is ascribed to man, it is often, perhaps more generally, ascribed to him in this enlarged sense : which in fact discriminates *spiritual*, from *natural*, knowledge—‘truth seen and felt.’ But what does our Lord mean, when he says, “And then will I profess unto them, I never *knew* you : depart from me, all ye that work iniquity.”^a Does not Christ know—in the view of simple perception as to what they are and do—the wicked as well as the righteous? but he does not approve them.—What does the Psalmist mean, when he says, “For the Lord *knoweth* the way of the righteous, but the way of the ungodly shall perish.”^r What is there distinctive in his mere perception of the way of the righteous? He perceives the way of the ungodly also, though it is a way which shall perish : but he so perceives the way of the former, as to be well pleased with it.—“For

^a Matthew iii. 23. ^r Psalm i. 6.

that which I do," says the Apostle, "I allow not:"^s the original says, as in the margin, "*I know not*;" using the same radical term of which "foreknew" is a compound.—"*I know my sheep and am known of mine: Even as the Father knoweth me and I know the Father.*"^t What sort of perception is it which Christ has of the persons and character of his people? what sort, which God and his Son have mutually of each other? "And they shall not teach every man his neighbour and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest."^u The knowledge here spoken of, as appears from its connection with the preceding verse, must clearly be a knowledge of the mind and heart conjoined. "And this is life eternal to know thee, the only true God, and Jesus Christ whom thou hast sent."^v The knowledge which is "life eternal," must be something of a more exalted and penetrating nature than mere speculation. Other examples might be added.—Then if the simple word knowledge clearly has this sense; why may not foreknowledge have a sense derived from it? expressing 'approbation entertained of old,' entertained before it was called forth by performance?^w

^s Rom. vii. 15. ^t John x. 14. 15. ^u Heb. viii, 11.

^v John xvii. 3. ^w See Sleusn. Lex. in προγινώσκω.

—St. Peter gives us a step in this progress, which St. Paul does not enumerate. St. Peter says, “Elect according to the fore-knowledge of God the Father :” * St. Paul does not name election in this place, but leaves it to be inferred from that fore-knowledge which is followed by Predestination : just as St. Peter does not name Predestination in the passage referred to, but leaves it to be inferred from foreknowledge and election.—God, having a *foreknowledge of approbation*, chooses ; and whom he chooses, *predestinates* ; and whom he predestinates, *calls*, *justifies*, and *glorifies*. This, Sir, is truly a *golden chain* ; and not one link can I spare, or will I suffer to be wrested from me.

And may not I too be allowed my Paraphrase ? Then take it, Sir, not by interlarding and interlining the text ; not by retaining old words in a new sense, and inventing what the sacred writer should have said rather than rendering what he has said ; not by making English Greek and Greek English ; but by giving each word its natural force, and each clause its natural place, and exhibiting as a whole the sum of all these parts.

* 1 Peter i. 2.

“All things combine in working good for them that love God. Would you know who these are? they are a people whom God has called according to his everlasting purpose. For it was his everlasting purpose that those whom he had viewed in eternity with approbation and complacency—for reasons secret to us—should in due time be conformed to the image of his Son; resembling him in state, character and circumstances; that he might be a sort of elder brother amongst those many sons whom God is by him bringing to glory. Moreover those whom he hath so ordained to bear this image, he in due time calls into union with Christ; makes, accounts and proclaims righteous, and will at length translate to heaven.”—The verbs are all in the first aorist; denoting, if I understand the spirit of that tense aright, a compound of past and present time, which exactly harmonizes with the season described.”

Allow me, Sir, to ask, whether the words and sentences will not fairly and without torture admit this interpretation? whether I apply any term in an unauthorized sense; whether the order of the ideas conveyed be not strictly consecutive and natural; and whether the substantial whole be less or other than was to be expected from such constituent parts?—A fair

and competent critic would at least bear me testimony, 'It *may* mean this; it seems to 'mean this.'

On the other hand, Sir, I maintain that your proposed interpretation, both in text and paraphrase, is utterly inadmissible.

In all logical propriety 'the called according to his purpose' should explain 'them that love God;' not 'them that love God' explain 'the called according to his purpose.' Is it your custom, Sir, or, if your's, is it also the custom with plain and good writers, to put the explanation first and then the difficulty? You leave unexplained that which needs explaining, how these come to love God, when others do not; and explain what is left by God in mystery—what has reasons secret to us—how these came to be called!

I agree with you, Sir, that the whole question of legitimate interpretation hinges upon the term "fore-knowledge." I no more than you contend, that Predestination is irrespective; I believe it to be referential, as you also do, to fore-knowledge. I cannot call it as you do *prepared favor*: Predestination is neither less nor more than fore-appointment; the determining beforehand an event which shall infal-

libly take place in its season. I see nothing of *favor* or *prepared favor* involved in *this* term. Our dispute, however, is about the term “fore-knowledge.”

Now by what authority, Sir, do you interpolate the words, ‘that they would love him?’—“whom he foreknew *that they would love him.*”—This is not St. Paul’s “foreknew,” but your’s.

But what if I should give you leave to introduce them—‘God foreknew that they would love him.’ Pray, Sir, how were they to love him? by some natural power of their own, which they have in common with the other sons of Adam? This is impossible: no man loves God, or can love him in his state of nature.—I might refer you here to your Church Articles, ix. x. xiii. which we have already considered; but you shall have the words of your favorite Apostle, John—not more loved and honored by yourself than by me, notwithstanding all your professions—“for love is of God; and every one that loveth is born of God; and knoweth God.”^y—Then is it by some distinguishing grace vouchsafed to them? This is but a bungling representation of the doctrines of Pre-

^y 1 John iv. 7.

destination and Election jumbled together. Your fore-knowledge will then imply, that God, having singled them out as depositaries of his special favor, determined to give them that favor, and contemplated them as possessing it. He fore-knew that they would love him, because he loved *them* and determined to make them love *him*.

But what is the meaning or use of Predestination in either case? If God certainly knew that they would of themselves love him, there is no place, as there is no need, for his predestinative appointment. It is man's will to love God that turns the whole machine; not God's will that man should love him. Man, not God, is the restorer of sinners.—If God certainly knew that he should cause them to love him; this is Predestination: and it is but a vain repetition of it which follows in the words *predestinated to be conformed, &c.* It is a double repetition, Sir; for I suppose this image of his Son is in part at least, according to your conception as well as mine, a moral image, a conformity in character:^z and what is the

^z You mutter something in your paraphrase, about 'pre-determined as to these that they should hereafter assume in heaven the likeness of his blessed Son; that Christ might thus appear as the first-born of his once earthly, but now heavenly, brethren.'—It is not our point in debate what con-

essence of that character, Sir, but love? We shall have it in substance then, that 'whom

stitutes this image of Christ to which his people are predestinated to be conformed. I have intimated more than once, that I consider it to be a near and strict resemblance in state or relations, in character and in circumstances; as near and strict a resemblance as man can bear to God-Man. But do you mean, Sir, to intimate by your expressions that this likeness is reserved to the heavenly state? *Assume in heaven!* Is there no conformity then here? Doubtless the likeness will be more visible there, as it respects moral properties, affinity to God the Father and to Christ, and exaltation to glory. But they are sons of God even here; even here have lineaments of the divine nature; even here resemble Christ in his afflictions and temptations, as hereafter they shall resemble him in his crown and bliss. The expression is peculiar and difficult. The Apostle does not say conformed, i. e. 'made of one form with,' his Son: but 'made of one form with the *image* or *likeness* of his Son.' *Εἰκων* here, as in *Colos. i. 15*, seems to intimate that the resemblance cannot be complete: the Godhead cannot be visibly shewn in Christ any more than in God the Father; but there may be an appearance exhibited, which shall bear him more or less of what is confessedly an incomplete similitude, as the picture or statue does to the man. So Ezekiel speaking of God, or rather this same God-man, *as seen*, carefully guards us from supposing it was an exact and perfect representation. "This was *the appearance of the likeness* of the glory of the Lord."—*Ezek. i. 28*. Thus the people of Christ could not be made wholly to resemble him, for then they must be very God as well as very men; but they should be made precisely like to that which is like to him—his image—the human nature. In this nature they should be adopted, though not begotten, sons of God—have the same mind—be

he predestinated to love him, then he predestinated to love him !' This second link therefore adds nothing to the chain.

Besides, Sir, if foreknowledge has this meaning here, why not at *Rom. xi. 2?* which, as I have already remarked, must exhibit the same idea of "foreknew;" and where, by supplying the same bold and unauthorized ellipsis, we shall have, 'God hath not cast away his people whom he foreknew that they would love him.' Why, Sir, who could ever dream that God, who is LOVE, should be accused or suspected of casting away a people that resemble him? that have the very property for which he is making to himself a people.

"Moreover whom he did predestinate, them he also called." The 'called' then are the same persons which have been predestinated and which have been foreknown: those, as you tell

alike afflicted and tempted, and hereafter alike exalted to dominion, felicity and glory. Thus, whilst he is in one view their Head and Lord, he will in another view be only their elder brother, having precedence, authority, and larger heritage, but still retaining the same nature, having the same specific rank amongst other beings, and being liable to the same accidents. Such is the constitution which God has made in the human nature, with his own dear Son as its head.

us, whom he knows beforehand that they will love him; and those only. Then, Sir, what is the nature of this call? You say, 'called or invited by the voice of his messengers;' and afterwards in prettier and more tricky phrase, 'invited *to* himself by an open Revelation *of* himself.' (I confess I do not quite know what you mean by open—is it *open* as opposed to *secret*? or *open* as opposed to *obscure*?) Clearly, however, you mean that this call is confined to outward ordinances of grace; there is nothing peculiar, nothing special in it. Then flee if you can, Sir, from either horn of this dilemma. Either all to whom the gospel is preached are foreknown of God that they will love him; or those whom God foreknows that they will love him have a different call from the rest of mankind. Choose which you may; but by one or the other you must be goaded and beaten down.

You disclaim 'held or secured by an irresistible seizure.' Pray, Sir, who ever maintained this interpretation of the word 'called?' The 'held or secured' belongs to final perseverance, which is posterior to, not identical or synchronous with, 'effectual calling:' nor am I careful to maintain the *term* 'irresistible seizure,' so long as you will give me the substance which it is mani-

festly meant to convey. Only I must have the *effect* and the *agent* unequivocally proclaimed: the effect, invincible success—a soul brought to God as a spoil; the agent, Christ's Spirit, working usually *by* and *in* ordinary means—by the voice of his messengers as well as by other instruments. But perhaps you will not think the term *seizure* (though I do not generally use it, and would rather say, 'infallibly brought,' 'won,' 'willingly made captive':) so very exceptionable, when you remember St. Paul's description of himself—"but I follow after, if that I may *apprehend* that for which also I am *apprehended* of Christ Jesus."^a Is not this something like *seizure*? Καταλάβω· κατελήφθην.—*seized and carried away*.

"And whom he called, them he also justified." You are reduced to the same dilemma, Sir, as in the former instance. If your 'called' are all those whom he invites by the voice of his Messengers—all those, in fact, who enjoy the outward means of grace and salvation; then every hearer of the Gospel is a justified person!

And what is meant by 'justified?' I do not think you clearly understand your own idea of the term, and therefore I cannot be sur-

^a Philippians iii. 12.

prised that you express yourself obscurely. You speak of 'rewarded by admitting to the benefits of justification;' and you speak afterwards of 'justified, *by anticipation*, from their sins.'—Do you mean by beforehand, *here* as opposed to *hereafter*? and so, to deny present justification—in opposition to the plainest declarations of Scripture? or, do you mean by 'anticipation.' *past eternity* as opposed to the *present time*? and so, to date their justification from the period of the decree of redemption? thus taking your station with those men in the clouds who, by a misnomer, confound Justification with Election, and make that which is consequent upon the operation of the decree to be a part of it? Justification, Sir, is a present possession: "by him, all that believe *are* justified from all things:" "being justified by faith *we have* peace with God through Jesus Christ our Lord." "who shall lay any thing to the charge of God's elect? "it is God that *justifieth*." This justification is also complete deliverance from wrath and complete restoration to the divine favor. It is the *making* of a sinner one *righteous*. "Verily, verily, I say unto you, he that believeth on me *hath everlasting life*." But the man must be born, and so able to perform the functions and act the actings of a man, before he can believe; and therefore before he can be justified.

By what authority, Sir, do you introduce the words ‘who having *heard* his call, *obeyed* it;’ and again, ‘knowing beforehand that they would rightly answer this call?’ This, as before, is not the Apostle Paul, but the Rector of Kibworth. I suppose the words—interpolated as they plainly are, without any thing in the original to authorize them—are dragged in to cover, if possible, your error about calling. You begin to squeak a little through the apprehension that your ‘calling’ will not stand, and so you put in a botch to mend it. But “who gave you this authority?”—It is a little singular that St. Paul is not allowed to speak for himself; especially when we consider that he has written so much and so explicitly upon the subject of justification: his brother James must be brought in to answer for him and explain him. Not that I have the least objection to St. James’s testimony; but this looks as if you were a little afraid of brother Paul. ‘And this justification, as St. James informs us, is obtained by faith and works together.’ Do look again, Reverend Sir, at the four first chapters of the Epistle to the Romans, and at the three first of the Epistle to the Galatians, and at the third of the Epistle to the Philippians, and at the whole Gospel of St. John. Do look again, Mr. Rector of Kibworth, at your eleventh Article

and the three Homilies on Salvation. Peradventure, you have overlooked these weighty and magnificent documents: peradventure your eyes have been dazzled with this meridian brightness. But at present—I beg pardon for my digression—we have got brother Paul with brother James by his side as his Spokesman and Expositor.

St. James says he was not speaking about the same things as St. Paul, when he taught what he does about justification and about faith in his second chapter. He was telling ‘how a man *shews himself* to be a just man,’ one accounted righteous in the sight of God: St. Paul ‘how he is *made* one.’ St. James says he ventured to call that ‘faith,’ which St. Paul would not exalt with that name. St. James would even dignify ‘a professed assent to the truth of the Gospel’ with the name of faith: St. Paul reserves that title for a living principle, “which worketh by love,” and from which good works do spring out *necessarily*; ‘in-somuch that by them a lively faith may be as evidently known, as a tree discerned by the fruit.’^b ‘With me, says St. Paul, it is the procuring cause of divine favor that was in question: with you, brother, it is the manifestation of the favor so procured, without in-

^b Article xii.

quiring into its cause. 'I deny, says St. James, that any man is a justified person who does not bring forth the fruit of good works.' 'I call him a justified man, says St. Paul, who has that faith which *necessarily* produces them.'

"And whom he justified, them he also glorified." You are here reduced, Sir, to the same dilemma as before, by your representation of 'the called.' Every hearer of the word is by necessary inference, 'a glorified' person.

But what this 'glorified' is, Sir, you do not seem very certain: 'that is, confirmed to them all those glorious privileges and rewards, which are promised to his true servants;' 'having so justified them, he further glorified—and this, (as the word, in its present place, has been excellently explained,) by giving them that spirit, which is the earnest of their future glory.'—You do not give me the opportunity of rendering my acknowledgments to the gentleman who has so *excellently* explained this term, by naming him: but neither are you perfectly satisfied with his interpretation yourself, though you adopt it in your paraphrase: for in your comment upon the text you talk of '*privileges and rewards*,' of which 'privileges' looks like this world, 'rewards' seems

to look towards heaven. But perhaps your paraphrase is to be considered as the ‘δευτέραι Φρονίδες:’ And so, I presume, the glory, whatever it be, is all *here*; which falls in with your much labored point of excluding the believer from all certainty of inheriting heaven.

But what authority have you, Sir, for calling the believer's state here a state of glory; where is it so called? I know St. Peter speaks of “a joy that is unspeakable and full of glory:” but he adds “receiving the end of your faith, even the salvation of your souls”—which clearly intimates, that it is the assurance of future glory which he has principally in view. Shew me where the earnest of the Spirit is called glory: it is “the earnest,” “the foretaste,” “the first fruits”—but all these expressions imply a contrast between the present and the future state of a believer; between hope and consummation; between grace and glory; between the kingdom of Christ on earth and his kingdom in heaven; between a mixed state of existence and a perfected state.—No, Sir—Justification and consequent favor with God in its various tokens and manifestations are the privilege of a believer here; but his glory is reserved for the future and eternal world: except Christ could be said to be glorified on Mount

Calvary, on his cross and not at the right hand of the Father; and except Stephen amidst his whirlwind of stones, Peter crucified with his head downwards, John in his cauldron of oil and Bartholomew sawn asunder, could be said to have entered into peace; to be where their Master is, and to be wearing a crown of glory. It is confounding things that differ, with a witness, if such contraries are to be made one; such bitters the sweets of a Christian, such toil his rest, such shame his exceeding great reward.

One word, Sir, with respect to your tenses: you do not mean to exclude the present and future, I take for granted, in these assertions with respect to calling, justifying and glorifying; but you follow, as our authorized version does, the Greek idiom rather than that of our own language. I *had* been half inclined to suspect, from the quaint stiffness of the form, that you proposed confining these excellent acts and events to ancient times—to Paul and his contemporaries—instead of extending them to present and future.

I suppose more is meant than meets the ear, in your elaborate apology for adding the words ‘and of course that obey Him.’ Interpolations, Sir, always need an apology: but here, the

apology also needs one. We do not want an Apostle's word to assure us that love *is expressed* by obedience; but we should like to be told who those are that by word or deed have excited the suspicion, 'they think love may be without it.' *Name, Sir!*

And now, to sum up my objections to your interpretation—the *only reasonable sense which the words will bear*—I pronounce it **FALSE** and **INADMISSIBLE**,

1. Because it puts the cart before the horse—the interpretation of the dream before the dream itself.

2. Because it *adds* to Scripture.

3. Because it makes the Scripture to speak either *falsely*, or *in vain repetitions*.

4. Because it represents all who hear the Gospel as “lovers of God,” “justified and glorified.”

5. Because it falsifies the *nature* and *grounds* of justification.

6. Because it confounds things which differ.

7. Because the whole context, before and after, as I am proceeding to shew, *spurns* it.

8. Because the general testimony of Holy Scripture, as I am proceeding to shew, is *at war* with it.

In still fewer words, I pronounce your interpretation of *Rom.* viii. 28—30, false and inadmissible ;

1. *Because it proceeds on an assumption of inadmissible meaning to all and every of its important terms.*

2. *Because it exhibits the Apostle as speaking irrelevantly, unmeaningly, contradictorily, and falsely.*

3. *Because it robs God's people of their right, and exalts the ungodly.*

But I am not content with maintaining that the commonly received interpretation is *admissible, may be the true and may stand* ; and that your's and every one that resembles your's in being contradictory to it, is *false and utterly inadmissible* : I maintain that the received interpretation is the only possible correct one ; for that St. Paul's expressions must be understood to imply that the people of God who have this characteristic, and cognizable mark, ' they love God ;' are a people whom God hath eternally loved, and chosen, and ordained unto everlasting life, and *therefore*—for that reason alone—hath in due time called and justified, and will in due time glorify.

I affirm this, Sir ; *first*, in consideration of the previous and subsequent context, and *secondly* from the general and express testimony of Scripture, with which such a declaration alone coincides.

In the first two chapters of this Epistle, the Apostle has shewn the universally guilty, condemned and depraved state of man, both Jew and Gentile. In the former part of the third, he has shewn the application of his charge to the Jews ; who would have been ready to shift it off from themselves, by explaining their Scriptures with which he confirms his testimony against them, as referring to the Gentiles only. He infers from his large statement and proofs, that no human being, Jew or Gentile—"no flesh" as he terms it—can be just with God on a ground of personal merit ; "by the deeds of the law," as he expresses himself. He then proceeds to open the new, or gospel method of justification ; which he explicitly declares to be "by faith without the deeds of the law"—that is, *by faith only*, if words can express such a sentiment—through the means of a righteousness which God has devised, ordained and wrought out in Christ Jesus—which is therefore fitly called the righteousness of God—and which is *unto all* and *upon all* them that

believe ; the distinction between Jew and Gentile having from henceforth—that is, since the accomplishment of the gospel salvation—for ever ceased. In the fourth chapter, he has shewn the bearing of this doctrine upon the case of Abraham. In the fifth, he repeats his former conclusion, and enters upon a representation of the gracious and highly privileged state of believers in Jesus. In the sixth, he repels the charge of Antinomianism, to which he was well aware that his doctrine lay open. Whilst he maintains the believer's perfect deliverance from the law, he declares that one of the effects and objects of this new dispensation of grace was to minister a strength whereby he might live unto God. Having spoken in such terms as might seem to disparage the Law, he, in the seventh chapter, bears strong and decisive testimony to its excellency ; acknowledging how greatly he comes short of its holy requirements, through the power of his corrupted nature, with which he was sustaining a perpetual conflict. In the eighth chapter, he returns to a more enlarged view of the blessedness of those who are in Christ ; beginning with an assurance that, though sinners, they are not condemned for their sin, whilst they have this evidence of their union with Christ, “ that they walk not after the flesh, but

after the Spirit.”—Writing professedly to true believers, he takes for granted that they *have* the Spirit, and *are led* by it: his expressions ‘if so be,’ implying no more than the necessary connection between the state he imputes to them, and the in-dwelling of the Spirit, which is the immediate result of a vital union with Christ. He then encourages them with assurances as to the ultimate issue: though their body must die, their soul would live and would be happy, even during its state of death; and their mortal body would hereafter be quickened by the same Spirit which was then dwelling in them. He insists on the infinite importance of following the guidance of this in-dwelling Spirit; by so doing they would prove themselves to be sons of God, and would have a concurrent testimony of their own spirit and of the divine Spirit, to the fact of their being not only children, but also heirs of God, and joint-heirs with Christ. There is a burden, it is true, to be borne before they enter upon that inheritance: but the sufferings of the present time will not admit of a comparison with the glory hereafter to be revealed in them, of which he represents the whole creation as waiting *with out-stretched neck* to see and contemplate the manifestation. And even now, the burden which they have upon them in this

their present state—a state of hope only, as contrasted with that future one of enjoyment^c—is greatly relieved by two most animating considerations; first, that the Spirit of God assists them even under their infirmities, by interceding for them with unuttered groanings; and, secondly, that all events are conspiring together and co-operating for the one great purpose of doing them good. Nothing is *really* against them, however it may seem to be so.—But what right had they to take this exalted view of God's providential plans and performances? Not surely because their love to him was so great; but because the love they had to him was a proof that he had loved them for ever; and that, on the ground of an everlasting love towards them, he had predestinated, and called,

^c You make a sarcastic use of the text “For we are saved by (rather say, *in*) hope: ‘only four steps from the *favorite* place.’ (Serm. pp. 31, 32.) It is expressions of this kind in your Sermon, which have given a double portion of gall to the ink of my Letter: and *justly* so, however some may differ as to the *expediency* of mixing any portion of gall with christian ink. If by ‘*favorite* place’ is meant *blind, blinding* and *excluding partiality*, you could not bring a more libellous charge; even as it is plain you could not express such charge in more taunting or offensive terms. But what is this superlative joy and confidence of which you seem so envious, but hope? “We are saved in hope, but hope that is seen, is not hope.” (Romans viii. 24.)

and justified ; and would in the end glorify. Clearly, it is not the Apostle's object to puff them up with self-flattering conceits of the excellency and magnitude of their love to God, and of the mighty results which had arisen from, and were suspended upon, that love ; as it must be, to fall in with your interpretation of the passage : but to shew them their triumphant interest in all events as working together for their good, by tracing their present state character and experience to that distinguishing and unmerited favor of God, which had its origin in past eternity and will know no future bounds but that eternity which is to come. And, as this is clearly the order scope and tendency of his argument, so this object—the administering of strong, indubitable and infallible consolation—could not be obtained by the representation you ascribe to him ; viz. that of their future love foreknown, as the first link in the chain ; which, as it would elate and self-exalt, instead of humbling and provoking to greater love, so would it also cause doubts and fears and alarms, instead of cheering, comforting and inspiring confidence.

Alas ! if there were no greater and better security for the continuance of God's favor towards his people, than that of their infused

love to him ; (though that infused love is doubtless the decisive and cognizable mark by which they are to know themselves for his, and be known for his of men ;) yet so feeble is that love seen to be, in the best man's best day, and so liable to change remission and death-like coldness, that it would not be matter of much consolation and triumph to them, if all things were to work together for their good on the condition that they continue warm active and steadfast in their returns of love. The security which the people of God want, and which at the same time proves the amplest incentive to self-denying returns of love, is found in that splendid chain which the Apostle here puts into their hands ; when its metal, organization and use are correctly understood. Herein is confidence, not that we love God, much less that we first loved God ; but that God loves us, yea, "*first* loved us ;"^d and that we are what we are, and shall be what it is promised that we shall be, because "God has loved us with an everlasting love, and therefore with loving kindness has drawn us"—and that this same God has built for us everlasting hopes, on the high and enduring rock of his own unchangeableness.

^d "We love him, because he first loved us." 1 John iv. 19.

How does he go on? "If God be for us, who can be against us?" This is clearly connected with what he has said before, about all things working together for good. The two intermediate verses are introduced, in the order of his course, to give a reason for his assertion, "we know that all things work together for good." He has now shewn that God is for us: is it too much then to say, 'all things are for us?' or, in other words, "who can be against us?" Then he adds a further proof of God's being for us, and all things being for us. "He has not spared his own Son:" and if not his own Son, what shall he spare? He makes no question, that God rules all things. To doubt that, never entered his head. The only question is, how much will God do? how much will God give? And the answer is, he will do all that we can need, he will give all that he has to give; 'for he has delivered up his Son for us:' having given, having sacrificed HIM on our behalf, what can we conceive him to withhold?—But we may provoke him by our sins. No—that possible objection is removed. None can accuse—but whom can none accuse? God's ELECT. And why can none accuse? because of these persons he is the justifier. None can condemn—because Christ has borne their condemnation and it would be inconsistent with

God's justice to require their punishment a second time.—But it may not be remembered that Christ has died for them ; and so their punishment may be required, for lack of a remembrancer. No. Christ who has died, intercedes also ; that he may not have died in vain.—But Christ may cease to love, and so may cease to intercede : there are obstacles that may separate us from his love. No——over all these obstacles, which might be able to separate us, we are made more than conquerors, through the continuance and communications of his love.—But though Christ may not cease to love, and so not cease to intercede ; yet we may be torn from God's love : life, or death, or angels, or principalities, or powers, or things present, or things to come may interpose barriers, which shall for a season, or for ever, divide between us and God. No. There is not that substance in nature ; there is not that existence material or immaterial ; there is not that state, period, or place of being ; that shall be able to separate us from the love of God which is in Christ Jesus our Lord.^e

^e I am aware that some would interpret these expressions into assurances of the continuance of our love towards Christ and towards God, not of theirs towards us. I do not admit such interpretation to be correct. But if it were so, whence comes this love of our's ? comes it from any other source than divine grace ? and whence comes this grace, but from the con-

Why, Sir, all this is one connected whole, if the substance of the text which you have called into dispute be an assertion 'that all things work together for good to the people of God, because he has freely loved them and marked them out as objects of his eternal favor, to the enjoyment of which he is step by step conducting them;' but if their love foreseen be the prominent consideration in that text, it stands alone, unsupported by what follows; even as it has been shewn to yield no support, and bear no just and required relation, to what is gone before. If love foreknown be the prominent consideration, then 'it is not God that is for us;' but we are for ourselves: then 'it is not what God is likely to do for us,' as inferred from what he has done, that is to be inquired, but 'what we can do for ourselves.' Then we must not talk about THE ELECT, but about THE LOVERS OF GOD. 'It is not God that justifies,' but 'we justify ourselves:' nor

tinued love of God and of Christ? It would be strange indeed, if the Apostle should be understood to assert that by a power of his own, not God's, he should be enabled to maintain an inextinguishable love towards them: the continuance of *his* love, therefore, pre-supposes the continuance of Christ's and of God's. —But I doubt not that his question and subsequent declaration of confidence, have respect to God's love and Christ's love, not to his own.

can any comfort be apprehended from the sense of 'what God and Christ have done for us,' or of 'what they will ever be to us.' Then the question is, not 'what will separate Christ and God from their love to us,' but 'what will diminish our love towards them'—and the answer might well be, 'any one of those things to which the Apostle denies the power of separating them from the love of us.'—The subsequent context, therefore, thus far examined, is all for the received interpretation, and owns no fellowship with your's.

And if there could be a shadow of doubt remaining, it is blown to the winds by the argument of the three following chapters. The very introducing of the case of Israel in this connection, proves that he has been discoursing on the everlasting purpose of God in a way of Election; and his defence of God's dealings with that chosen people adds a further proof. Why is Israel brought forwards, if he has been speaking of 'love foreseen' as the great origin of divine purpose? There is nothing in Israel's history which requires explanation, as connected with such an exhibition of truth. Yet evidently it is in the way of apology, and for the sake of vindicating a manifest objection, that he enters into the following elaborate discussion.

After conciliatory professions of regard for his own people and nation, he gives us the connecting link of his argument at the sixth verse of the ninth chapter. "Not as though the word of God hath taken none effect (*hath been broken.*") As if he had said, you will bring Israel's case against me; I have talked of the security of God's people, as a people of election—a people who owe their present state of privilege to the distinguishing and unmerited favor of God—and against whom, as being such, no accusation shall with any prospect of success be preferred. But you will say, look at Israel: has not he been accused to conviction, and even to condemnation? He repels the objection by shewing at large that Israel as a nation was not "that Elect people" to whom the spiritual promises of God were made. The very entering upon such an argument proves that the people to whom the promises were made, are 'an elect seed;' and the reference which he makes to Jewish history, in several notorious instances, confirms the doctrine of election in all its details. "They are not all Israel, which are of Israel." (All that have the name of covenanted servants are not truly within the covenant.—What a type is here of an *evangelized world* and a *redeemed remnant*!) "Neither because they are the seed

of Abraham *are they* all children; but, In Isaac shall thy seed be called.”—Here is ‘excluding choice.’ And now tell me, Sir, how your declarations about ‘love foreseen’ will comport with these words: “And not only *this*; but when Rebecca also had conceived by one, *even* by our Father Isaac; (FOR THE CHILDREN (Esau and Jacob) BEING NOT YET BORN, NEITHER HAVING DONE ANY GOOD OR EVIL, THAT THE PURPOSE OF GOD ACCORDING TO ELECTION MIGHT STAND, NOT OF WORKS BUT OF HIM THAT CALLETH;) It was said unto her, the elder shall serve the younger. As it is written “Jacob have I loved, but Esau have I hated.”^f—I know men have babbled about ‘temporal inheritances’ and ‘national election;’ but give me a plain answer which shall be consistent with your ‘love foreseen’ to the question, what the Apostle means by ‘the children being not yet born, neither having done good or evil?’ (It cuts up, root and branch, the very notion of men’s future voluntary actions foreseen—by voluntary, I mean such as proceed from their own natural good pleasure—determining God’s everlasting purpose.) and to another question, what the Apostle means when he says, “that the purpose of God according to Election might stand, not of works

^f Romans ix. 10—12.

but of him that calleth?" Why, Sir, the purpose you ascribe to God in the work of man's salvation is of works from first and last; and Election is but a *name* with you—a name which you would be glad to expunge from your bible, but which stands there to irritate and confound you.

The Apostle's whole argument, Sir, from hence to the end of the eleventh chapter, not only confirms the received interpretation of our disputed text, but establishes the general point at issue. 'God, the Apostle argues, has kept his word, because it is a purpose of Election, which he ever meant to fulfil, in his promise to Abraham. He has carried on this purpose to the time of Christ in the Jewish line; it is not broken now that the Gentiles are called in, because it was a spiritual and not a fleshly progeny of Abraham which formed the subject of promise to him: "So shall thy seed be." Nevertheless God will hereafter be found faithful to that peculiar nation; for all Israel—a people of Election—a people blinded and cast away for a season, but not for ever—shall at length be saved.

Let me recommend it to you, Sir, when next you take your seat in the Critic's and Inter-

preter's chair, to prepare yourself with ampler knowledge and deliver your decrees with some reference to the connection, before and after, in which your *criminal* stands. To insulate a text, and then assign to it a meaning by cutting up its words and clauses into so many solecisms, without borrowing a hint 'from what the Author has been saying and is going to say ; is not the acting of an enlarged mind, nor the adjudication of an enlightened judge. The sacred writers, like all others, in many cases more than others—I speak especially of St. Paul's writings—require

‘an eye of large aspect
Looking before and after ;’

without which it would not be difficult, in some instances, to deduce nearly a contradiction to their real meaning from their words.

But further ; I affirm, Sir, that the received interpretation is the alone correct one,

Secondly, because such interpretation alone coincides with the general and express testimony of Holy Scripture.

Will you tell me, Sir, where I may search for traces of your ‘love foreseen ?’ I know no corner in which I might find even the shivers of

a sherd which may with fair reason be supposed to have belonged to such a vessel.

On the other hand I discover traces of an everlasting purpose not according to love voluntary and their own foreseen, but according to the election of grace, in the more ancient as well as later books of Scripture : in none more than in the first and the last, whilst they abound every where. I see them, Sir, in Abel ; I see them in Noah ; I see them in Abraham, in Isaac and in Jacob ; I see them in Moses and in Job ; in the “man of unclean lips” ^g and in the man “who was *known*—(another instance of ‘perceived with approbation’)—before God formed him in the belly, and sanctified before he came forth out of the womb :” ^h in the strippling son of Jesse, and in the aged prophet cast to the lions. I see them imprinted on the fact of Israel’s separation from the rest of the nations, to be a people of inheritance ; “not because of their righteousness” but “because the Lord their God had *chosen* them to be a special people unto himself above all people that are upon the face of the earth.” ⁱ I see them in Christ himself as foreseen, and in Christ himself as manifested and proclaimed. “Behold

^g Isai. vi. 5. ^h Jer. i. 5. ⁱ 1 Deut. vii. 6.

my servant whom I uphold : mine elect, in whom my soul delighteth.”^j “Behold my servant, whom I have chosen ; my beloved, in whom my soul is well pleased.”^k I read them in the record of what fell from his own lips ; “many are called but few chosen ;”^l “they shall gather his elect from the four winds ;”^m “insomuch that if it were possible they shall deceive the very elect ;”ⁿ “shall not God avenge his own elect, which cry day and night unto him, though he bear long with them ?”^o I read them in the hand writing of his Apostles ; “knowing brethren beloved, your election of God ;”^p “put ye on therefore as the elect of God bowels of mercies ;”^q “hath not God chosen the poor of this world (*to be*) rich in faith, and heirs of the kingdom which he hath promised to them that love him ?”^r “who shall lay any thing to the charge of God’s elect ?”^s “the election hath obtained it.”^t—“I endure all things for the elect’s sakes ;”^u “according to the faith of God’s elect ;”^v “give diligence to make your calling and election sure ;”^w “and

^j Isaiah xlii. 1. ^k Matt. xii. 18. ^l Ibid. xx. 16.

^m Ibid. xxiv. 31. ⁿ Ibid. xxiv. 24. ^o Luke xviii. 7.

^p 1 Thes. i. 4. ^q Colos. iii. 12. ^r James ii. 5.

^s Rom. viii. 33. ^t Ibid. xi. 7. ^u 1 Tim. ii. 10.

^v Titus i. 1. ^w 2 Peter i. 10.

they that are with him are called and chosen and faithful.”^x

I find what may be called the *elements* of this doctrine, one or more, in nearly every page of Scripture. I read that “all have sinned”^y—that “the salvation of the righteous is of the Lord”^z—that “he hath mercy on whom he will have mercy”^a—that he has “a seed which serveth him”^b—that this people are “by nature the children of wrath even as others”^c—“that he puts his fear in their hearts that they shall not depart from him”^d—“that they shall never perish”^e—“that he keeps them by his almighty power through faith unto salvation, ready to be revealed in the last time.”^f

I grasp these simple elements, in many places, formed into a chain; and where the links are not united, or even separately discernible, I find nothing which I cannot easily reconcile with the supposition both of their separate existence and of their existence in harmonious combination. St. Peter addresses himself to a people “Elect according to the foreknowledge of God the Father, through sanc-

^x Rev. xvii. 4. ^y Rom. iii. 23. ^z Psalm xxxvii. 39.

^a Rom. ix. 15. ^b Psalm xxii. 50. ^c Ephes. ii. 3.

^d Jer. xxxii. 40. ^e John x. 28. ^f 1 Peter i. 5.

tification of the Spirit, unto obedience, and sprinkling of the blood of Jesus Christ:"^g (not elect because obedient—but that they may become so.) St. Paul declares himself "bound to give thanks always to God for the Thessalonians, as brethren beloved of the Lord, because God had from the beginning (*from eternity*—so 1 *John* i. 1. *John* i. 1.) chosen them unto salvation, through sanctification of the Spirit and belief of the truth:"^h (through that reception of the truth, as the instrument of salvation, to which they had been brought by the sanctification of the Spirit, not by any natural powers.) He charges Timothy to be courageous in bearing testimony to his Lord and patient in enduring the afflictions of the gospel, by reminding him that "God hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began: But is now made manifest by the appearing of our Saviour Jesus Christ."ⁱ—There can be no question that the persons of whom he speaks are sincere believers in Christ, and that he ascribes their state to the determinate counsel and foreknowledge of God in eternity, with an utter

^g 1 Peter ii. 2. ^h 2 Thess. ii. 13. ⁱ 2 Timothy i. 9, 10.

and precisely marked exclusion of all reference to their either previous or subsequent character and actions: "otherwise work is no more work, and grace is no more grace." St. John (OUR LORD'S OWN MOUTH, Sir! ^j) leaves it impossible for us to doubt—so cumulated and so aggravated is his evidence—that 'the saved are sheep given to Christ in eternity by the Father' ^k—'a people who therefore have come, shall come and must come' ^l—'a people whom he keeps with Christ's hand and with his own hand' ^m—'of whom none is or can be lost' ⁿ—'for whom he continually prays' ^o—and 'who shall at length infallibly be where he is, and see his glory.' ^p—But, in this protracted state of our argument, I shall content myself with setting one large portion of this same Apostle's testimony before you, and inquiring whether you think it possible that he who wrote these words could mean what you say he means, or could mean any other doctrine than that which the received interpretation ascribes to him, in our disputed text. My reference is to *Ephesians* i. 3—7.

"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spi-

^j See Sermon p. 33, 34. ^k John xvii. 2. x. 29. ^l Ibid. vi. 37.

^m Ibid. x. 28, 29. ⁿ Ibid. 12. ^o Ibid. 9. ^p Ibid. 24.

ritual blessings in heavenly *places* (or “amongst heavenly persons”—angels and saints—) in Christ: according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love; Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will: To the praise of the glory of his grace, wherein he hath made us accepted in the beloved. (To the praise of the glory of that grace with which he hath favored us in the beloved.) In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace: Wherein he hath abounded towards us in all wisdom and prudence.”—If language can convey assertions and implications; we have here,

1. The extent of the blessedness marked out—not a temporary or temporal benefit—but *all spiritual* blessings in *heaven*.

2. God the Father declared to be the author and giver of this blessedness.

3. The ground of bestowal, his *electing* love in Christ.

4. All possibility of ascribing the distinction to ‘love foreseen’ excluded by the assertion, that they are so chosen *that they may be*—not *because* they are, not *that* they are holy; but with

the very design of making them so: as if he would tread under foot and trample in pieces every fragment and grain of your 'love foreseen.'

5. A decree of predestination recognized, in nearly the words of our text—predestinated to the adoption of sons.

6. His own good pleasure—the good pleasure of his will—the spring of all.

7. His design to magnify himself—to declare his own glory—specially by the manifestation of one peculiar attribute of his nature, even his grace.

Sir, can you give a fair interpretation of these words which shall elude these asseverations?—Sir, what have we in the received interpretation of our disputed text, which is not here?—Sir, is it conceivable that the Apostle should have written the doctrine I am maintaining, as he thus palpably does, to the Ephesians; and one contrary to it—which you represent him as doing—to the Romans?

It was my intention, to pass over the latter part of my fifth assertion with a few solemn remarks; not that I have any fear of failing in the proof of it, but being deeply and awfully penetrated with the sense of its mysterious, alarming and distressful nature. Sir, though I dare not, cannot deny or impugn it; though I

neither *howl* over its terrors nor *blaspheme* its severity; neither fondle its subjects nor rail at its maintainers—acts and expressions, which *may* subsist, let me tell you, without any real heaviness and sorrow of heart.—I most solemnly assure you that it is with great reluctance and repugnancy I am now dragged by you into its discussion, and should most gladly spare myself the pain of entering at any length into the examination of its root and branches. But your full-length portrait of its form and your self-delighting rummage into its *viscera* compel me to maintain and exhibit truth, however lacerative and corrosive to all real tenderness of mind, in confutation of error, misrepresentation and calumny.

Sir, I perfectly agree with YOU and CALVIN, that the doctrine of Reprobation is inseparably connected with that of Election, and springs from it as a corollary from a proposition proved; though I should rather describe it as a twin and connate branch shooting out from the same parent stock of everlasting decree. If Election ensures the manifestation and infusion of a grace, which is necessary to salvation but confined to the foreknown and predestinated depositaries of God's special favor; those who are not the objects of this favor, and consequently

do not receive this grace which is necessary to salvation, must be left in a state of disfavor, rejection or reprobation. We may vary the name, but the substance must ever remain: an *elect* world implies a *non-elect* or *reprobate* world. Having therefore established the former part of my proposition, as I venture boldly to affirm, chiefly by the testimony of that witness which you selected as the paramount evidence in our suit at issue; I might hold myself excused from entering further into proof, by the concession which you repeatedly aver and leave to be implied, ‘Election necessarily involves Reprobation.’”

But it will be more satisfactory to confirm this inference by direct proof, and to shew the method in which this awful but just decree receives its accomplishment.

Holy Scripture exhibits many traces, more or less manifest decisive and complete, of a Reprobate people. We read of “the children of wrath,”^a “on whom the wrath of God abideth;”^r “of the children of disobedience,”^s in whom the Prince of the power of the air still worketh,” when he has ceased to work in

^a Ephes. ii. 3. ^r John iii. 36. ^s Ephes. ii. 1.

others ; of “ the children of this world” as constitute a separate community from “ the children of light ;” ^t of “ the children of the Devil,” who continue in the works of their Father.^u There are those “ from whom God has hidden the things of Christ ;” ^v “ to whom it is not given to know the mysteries of the kingdom of heaven ;” ^w “ whose heart is waxed gross, whose ears are dull of hearing, who have closed their eyes ; least at any time they should see with their eyes and hear with their ears and should understand with their hearts, and should be converted, and Christ should heal them.” ^x There are “ the lost ;” ^y “ they that perish ;” ^z “ in whom the God of this world hath blinded the eyes of them which believe not ;” ^a “ to whom God hath given the spirit of slumber ;” ^b “ to whom blindness hath happened.” ^c There are persons “ by whom offences come, with a ‘ woe unto them :’ ” ^d persons, of whom ‘ the fig-tree cursed to bear no fruit for ever’ is an emblem ; ^e “ whose iniquity is not yet full ;” ^f “ who fill up the measure of their fathers ;” ^g “ who fill up their sins alway ;” ^h “ upon whom the wrath

^t Luke xvi. 8. ^u John viii. 44. ^v Matt. xi. 25.

^w Ibid. xiii. 11. ^x Ibid. 15. ^y 2 Cor. iv. 3.

^z 1 Cor. i. 18. ^a 2 Cor. iv. 4. ^b Rom. xi. 8.

^c Ibid. 25. ^d Matt. xviii. 7. ^e Ibid. xxi. 19.

^f Gen. xi. 16. ^g Matt. xxiii. 31. ^h 1 Thess. ii. 16.

is come to the uttermost :”ⁱ “ vessels, whom the Potter that hath power over the clay hath of the same lump made unto dishonor,”^j “ vessels of wood and earth in the great house, which are to dishonor.”^k “ There are men of corrupt minds ;”^l “ men given over to a reprobate mind ;”^m “ reprobate concerning the faith ;”ⁿ “ unto every good work reprobate ;”^o “ reprobates,” as opposed to those who are not reprobates ;^p “ reprobates,” as opposed to those that are approved.^q There are those “ who believe not, because they are not of Christ’s sheep ;”^r “ not of his chosen ;”^s “ not of the truth ;”^t “ of the world ;”^u “ for whom he does not pray.”^v There are those “ to whom God shall send strong delusion ;”^w “ whom it is the will of God to harden ;”^x “ who shall wax worse and worse ;”^y “ whose end is to be burned.”^z “ Tophet has been ordained of old ;”^a “ God has appointed a day of wrath and of revelation of his righteous judgment ;”^b which shall come—“ even the great day of his wrath”^c—and shall “ burn like an oven.”^d (What means this appointment with-

ⁱ 1 Thess. ii. 16. ^j Romans ix. 21. ^k 2 Tim. ii. 20.

^l Ibid. iii. 8. ^m Rom. i. 28. ⁿ 2 Tim. iii. 8.

^o Titus i. 16. ^p 2 Cor. xiii. 5, 6. ^q Ibid. 7.

^r John x. 26. ^s Ibid. xiii. 18. ^t Ibid. xviii. 37. ^u Ibid. xv. 19.

^v Ibid. xvii. 19. ^w 2 Thess. ii. 11. ^x Rom. ix. 18.

^y 2 Tim. iii. 13. ^z Heb. vi. 8. ^a Isai. xxx. 33.

^b Rom. ii. 5. Acts xvii. 31. ^c Rev. vi. 17. ^d Mal. iv. 1.

out subjects for it? Tophet—Hell—the day of wrath—ordained, imply a people worthy of them, for whom they are ordained.) There are those, “who stumble at the word, being disobedient, and having thereunto been appointed;”^e “those whom God hath appointed unto wrath;”^f “whose judgment now of a long time lingereth not, and their damnation slumbereth not;”^g to whom the mist of darkness is reserved for ever;”^h “men ordained of old unto this condemnation;”ⁱ to whom is reserved the blackness of darkness for ever.”^j

Do I falsely represent the effect of this accumulated testimony, Sir, in affirming that Holy Scripture bears record to my assertion: that Holy Scripture declares it to be the will of God, the purpose of God, the decree of God—and, if so, his everlasting will, purpose and decree—that there should be a lost people of mankind, as well as a saved one; that to this will, purpose and decree, as its ultimate source, their final destruction is to be referred; and that God is the supreme artificer, mover and conductor of the machine, by which the awful result is effected? If he smells “a sweet savour

^e 1 Peter ii. 8. ^f 1 Thess. v. 9. ^g 2 Peter ii. 3.

^h Ibid. 17. ⁱ Jude, 7. ^j Ibid, 13.

of Christ in them that perish;" if he teaches us that his saints shall rejoice and call on each other to rejoice, in the last downfall of his enemies; if the disobedient are thereunto appointed; if the hardened are the hardened of his will; the slumbering, those to whom he has given sleep; and the accursed, such as he has made in all respects complete for destruction: if He who has done all this be an ETERNAL UNCHANGEABLE ONE; if He who brings this to pass is one that worketh all things after the counsel of his own will; what less conclusion, what other conclusion, can express the testimony of his word, than that in which I have dared to express it—"the wicked perish by an everlasting decree of the Almighty."—It is his will—not inconsistent, as we have seen, and shall see, with 'he would not that any should perish,' 'he would not the death of a sinner,' 'God tempteth no man,' 'ye will not come unto me that ye might have life'—to magnify and extol his everlasting Name, by turning the wicked into hell, and all the people that forget, despise and defy him.

We are confirmed in this conclusion by the facts and examples with which Scripture furnishes us. Yes, Sir! by the facts and examples of Scripture. Wherefore is Scripture

History given to us? Wherefore are its ancient records commented upon by more recent inspiration, but that we may know God, his truth and his ways, by life portraits and acted scenes, as well as by oracles, visions and proclamations? that they may be "ensamples" to us; "our admonition;" our "whether they will hear, or whether they will forbear."— You squift at proofs drawn from scripture history and from scripture examples; you deride the introduction of scripture characters to confirm and illustrate scripture doctrines; but do you seriously mean to deny the verity of any scripture fact, or to question the correctness of any scripture comment upon scripture facts?— Then have we not the recognized example of a reprobate in Esau? "It was said unto her, the elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated."^k "Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birth-right. For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, (*in his father's mind, not his own*) though he sought it carefully with tears."^l (Not as appears from the history, *Gen.*

^k Rom. ix. 12, 13. ^l Heb. xii. 16, 17.

xxvii. through any want of disposition to yield, on the part of his father, but God was against him, and Jacob could not resist his will.) I fear not, in spite of all your contemptuous interjections, to affirm that we have such example also in Pharaoh. God commands Moses to say, "And in every deed for this *cause* have I raised thee up, for to shew in thee my power; and that my name may be declared throughout all the earth."^m And in another place, "And I, behold, I will harden the hearts of the Egyptians, and they shall follow them; and I will get me honour upon Pharaoh, and upon all his host, upon his chariots, and upon his horsemen. And the Egyptians shall know that I am the Lord, when I have gotten me honour upon Pharaoh, upon his chariots, and upon his horsemen."ⁿ The fact, as recorded, leaves no room to doubt that Pharaoh found not only his grave in the Red Sea, but his hell also. Posterior inspiration assures us of this. Else, how does he illustrate the Apostle's argument, who citing these words (*Exodus ix. 16*) in proof that "it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy;" adds, as the lesson taught by them, "Therefore hath he mercy, on whom he will have

^m *Exod. ix. 16.*ⁿ *Rom. xiv. 17, 18.*

mercy, and whom he will he hardeneth?"^o His object is to shew and to vindicate the ways of God in appropriating his spiritual salvation; in which Pharaoh is no example, unless his behaviour and judgments as King of Egypt, were a sign of his spiritual character and ruin.—Who sees not the reprobate in rejected Saul? "from whom the Spirit of the Lord departed and an evil Spirit from the Lord troubled him:"^p whose end leaves no doubt whither he went.—Ahab sold himself to work wickedness in the sight of the Lord: and, behold, heaven is opened to us that we may know how his death was brought about at Ramoth Gilead. "I will go forth and I will be a lying spirit in the mouth of all his Prophets. And he said, thou shalt persuade *him* and prevail also: go forth, and do so."^q Who doubts what was Ahab's spiritual end—the man who went up thus to perish in defiance of God's word, with menace, insult and atrocious judgment just sounding from his tongue against God's Prophet? And what shall we say of the traitor's type, and of the traitor himself? Who doubts the final doom of Ahithophel? "whose good counsel the Lord had appointed to defeat, that he might bring evil upon Absalom. . . . who, when he saw, that his counsel was not followed,

^o Rom. ix. 16. 18. ^p 1 Sam. xvi. 14. ^q 1 Kings xxii. 22.

saddled his ass and arose, and gat him home to his house, to his city, and put his household in order, and hanged himself, and died, and was buried in the sepulchre of his father.”^r

Who doubts what that place of his own was, to which “Judas by transgression fell that he might go?”^s And if there be no doubt as to his place, there is as little, that he was ordained of God to that place. “Thus it is written, and thus it behoved Christ to suffer.” “But how then shall the Scriptures be fulfilled that thus it must be?” “The Son of man truly goeth as it is written of him.”—What is this ‘thus it must be,’ this ‘thus it is written,’ this “goeth as it is written of him,” which must be fulfilled to verify the Scriptures and to illustrate the divine veracity, but God’s eternal mind and purpose revealed before fulfilment, through his Prophets, to his people?

Were the Jews in our Lord’s time a fig-tree with leaves only?^t Did he come to his own and his own received him not?^u The Prophets, revealing the eternal mind of God, had prepared the discerning eye for such an event. “And he shall be for a sanctuary; but for a

^r 2 Sam. xvii. 14. 23.

^s Acts i. 25.

^t Matt. xxi. 19.

^u John i. 11.

stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem.”^v Have they continued in unbelief? The fig-tree, their emblem, was cursed “that no fruit should grow on it henceforward for ever.”^w *i. e. for a long though limited period.* “Blindness in part is happened to Israel, until the fulness of the Gentiles be come in.”^x Has “that man of sin been revealed, the son of perdition; Whose coming is after the working of Satan, with all power, and signs, and lying wonders, And with all deceivableness of unrighteousness in them that perish?”^y He has come, as it is written of him. Shall proclamation at length be made, that “Babylon the great is fallen, is fallen?”^z Her death-song is already prepared.^a Shall the beast “that was and is not, and yet is,” go at last into perdition?^b He has received his kingdom, only until the words of God shall be fulfilled; and his fire and brimstone, as well as his “horns,” are of the Lord.^c

Why, Sir, the Scripture does not speak your language, but disdains it. The Scripture does

^v Isaiah viii. 14. ^w Matt. xxi. 19. ^x Rom. xi. 25.

^y 2 Thss. ii. 3. 9. 10. ^z Rev. xviii. 2. ^a Ibid.

^b Ibid. xvii. 8—11. ^c Ibid. 17. xix. 20.

not hesitate to declare God's blinding, hardening, infatuating counsel, *whereby he first stultifies those whom he means to destroy*. Hophni and Phinehas "hearkened not unto the voice of their Father, because the Lord would slay them."^d "There was not a city that made peace with the children of Israel save the Hivites, the inhabitants of Gideon; all other they took in battle. For it was of the Lord to harden their hearts, that they should come against Israel in battle that he might destroy them utterly, and that they might have no favor, but that he might destroy them, as the Lord commanded Moses."^e "Then the Prophet forbore and said, I know that God hath determined to destroy thee, because thou hast done this, and hast not hearkened unto my counsel. . . . why shouldest thou meddle to *thine* hurt, that thou shouldest fall, even thou and Judah with thee? But Amaziah would not hear; for it *came* of God, that he might deliver them into the hands *of their enemies* because they sought after the Gods of Edom."^f "So Jeroboam and all the people came to Rehoboam the third day as the Lord had appointed, saying, Come to me again the third day. And the King answered

^d 1 Sam. ii. 25. ^e Josh. xi. 19, 20.

^f 2 Chron. xxv. 16—19, 20.

the people roughly, and forsook the old men's counsel that they gave him; And spake to them after the counsel of the young men, saying, My father made your yoke heavy, and I will add to your yoke; my father also chastized you with whips, but I will chastise you with scorpions. Wherefore the King hearkened not unto the people; for the cause was from the Lord, that he might perform his saying, which the Lord spake by Ahijah the Shilonite unto Jeroboam the son of Nebat. . . . Thus saith the Lord, Ye shall not go up, nor fight against your brethren the children of Israel: return every man to his house, *for this thing is from me*. They hearkened therefore to the word of the Lord, and returned to depart, according to the word of the Lord.”^g

Let it be observed in all these instances—I have laboriously marked it in a former part of my letter (See p. 78—82.)—man acted *freely*; he did what he listed; but in so doing, by a mystery which I pretend not to explain or explore, he did only God's will, “whatsoever thy hand and thy counsel determined before to be done.”^h—Thus the folly and treachery of Zedekiah provoked the fury of the Babylonian to destroy Jerusalem and

^g 1 Kings xii. 12—15, 24. ^h Acts iv. 28.

its temple : but it was “through the anger of the Lord it came to pass in Jerusalem and Judah, until he had cast them out from his presence, that Zedekiah rebelled against the king of Babylon.”ⁱ—Thus Belshazzar the king made his great feast, and called for the golden vessels that were taken out of the temple at Jerusalem, and drank wine and praised the gods of gold, of silver, of brass, of iron, of wood, and of stone ; but the Lord had long before decreed “to loose his loins” and “to open before Cyrus the two-leaved gates ;” “that he might send amongst his fat ones leanness, and kindle under his glory a burning like the burning of a fire.”^j Thus the infatuated and infuriated Jews braved and even compelled the overwhelming rage of Titus, but how else should the word of the Lord have been fulfilled, “I will not leave in thee one stone upon another.”^k

We are confirmed in this conclusion by our own present observation of the world in which we live, when brought to the touchstone of one simple, single and undeniable principle of Scripture. We see that some perish, and some are saved. Now we are assured by Scripture the saved have no ground of boasting : “not

ⁱ 2 Kings xxiv. 20. ^j Dan. v. 1—4. Isai. xlv. 1. x. 16.

^k Luke xix. 44. xxi. 6.

of works least any man should boast;" "where is boasting then? it is excluded:" which is not excluded, if the difference put between the saved and the lost have its origin in any quality or power which is truly of their own, and not received; if the difference be in the smallest jot or tittle "self-wrought." Their difference from the lost then, is of God's distinguishing favor; of distinguishing favor, such that if the lost had it they also would be saved. And this event happens in a world where God is sovereign, and where all events are the result of his everlasting purpose and decree.¹ Why, then, God has everlastingly decreed not to give to this lost people that grace which he has everlastingly decreed to give to them that are found. What is this but 'Eternal Reprobation?'—Otherwise. Confessedly many perish; perish everlastingly. Could not God save these, who saves others as vile in themselves as these? Then he wills not their salvation: which not to will, is to will their destruction—and this, like all other purposes of God, known to him from the beginning, from eternity. What is this but 'Eternal Reprobation?'

If we proceed now to inquire the method by which this most awful but most just decree

¹ See p. 74—77.

of God is made effective in those to whom it applies; we shall find, that whilst there is much of unfathomable mystery as there must ever be in the dealings of an infinite Spirit with his governed moral agents, there is also much in the several and reciprocal actings of God and of the reprobate, which we need not be afraid to declare! They, as well as the elect, are by nature a seed of evil doers. Inheriting from our first parents a corrupted nature, together with their imputed guilt; the power and dominion as well as the curse and damnation of sin; they soon shew their ancestry and descent by thinking speaking and working wickedness. "What is man that he should be clean, and he that is born of woman that he should be righteous? Behold he putteth no trust in his saints; yea, the heavens are not clean in his sight. How much more abominable and filthy is man which drinketh iniquity like water?"^m "The wicked are estranged from the womb; they go astray as soon as they be born, speaking lies."ⁿ "From within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness; All these evil things

^m Job xv. 14—16. ⁿ Psalm lviii. 3.

come from within.”^o The power of this evil nature is increased by habitual exercise and indulgence: it grows with the growth and strengthens with the strength. The light which is in them is darkness. Their understanding is darkened. They receive not the things of the Spirit of God, but they are foolishness unto them; neither can they know them, because they are spiritually discerned. It is not that they are destitute of such a faculty as the understanding; that they have no affections, no will and no conscience; but they have all these in a state of disorder; out of joint, shattered, broken, ‘like sweet bells jangled and out of tune.’ They see and see not; feel and feel not; judge and judge not; choose and choose not. They discern nothing *spiritually*: nothing so as to be led by that discernment, even where it is the most correct, to act in a manner well pleasing to God, and as the Spirit of God would dictate.—Such being the state of their moral faculties, they live and act under a conjunction of outward circumstances which entices to evil. The common incidents of the day, acting upon a depraved temperament, lead away from God and not towards him; estrange by degrees yet more and more, and at length close every avenue

^o Mark vii. 21—23.

which might admit Him.—Meanwhile he has not left himself without witness. To the most ignorant and least favored of men he does good; “giving rain from heaven and fruitful seasons, and filling their hearts with food and gladness.”^p To many he has added great powers of mind, and great opportunities of exploring and examining his ways. In all Christian countries, He *may* be known to all men as THE GOD OF THE BIBLE. Clearly, the means of knowledge imparted, and the degrees of knowledge possessed, are various. All lands, all inhabitants of the same land, have neither the same capacities of intelligence, nor the same materials for it. But all have, in themselves and in the world around them, ample sources of instruction and ample calls to serve and obey God. Nor should I fear to say, though I am aware it is a disputed assertion, that there are few, even of the reprobate, with whom his Spirit has not “striven” as with the Anti-deluvians;^q and who are innocent of the offence with which St. Stephen so pointedly upbraids his countrymen, “ye do always resist the Holy Ghost.”^r—By such strivings and actings I understand those *common* influences of the Holy Spirit, as opposed to *special*, which irradiate the natural

^p Acts xiv. 17. ^q Gen. vi. 3. ^r Acts vii. 51.

understanding, and quicken the natural conscience, and stimulate the natural affections, but leave nothing behind them which is the Spirit's own, and add nothing to the native powers and faculties of the man.

But whilst there is knowledge enough within the reach of all, and even conviction enough through the natural powers and through the Spirit's excitations, to leave all without excuse; yet is inefficacy and death the invariable result of all outward means and inward energizings in those who have not the special, distinguishing, predestinated grace of God. "They know not, neither will they understand;" "they go on still in their wickedness." Their deliberate and habitual choice is evil and not good: they serve sin; they live to themselves, to the world and to time, not to God, the Spirit, and eternity.—In this determined and confirmed rebellion against God, his various providential appointments by turns cheer and depress, by turns smite and heal, by turns make thoughtful and make light. But these produce no radical and abiding change in the faculties of the soul; their understanding still is darkness; their mind is still enmity against God; he is still rejected by them, both as a Sovereign and as a Portion; and Christ as their alone

“Wisdom, Righteousness, Sanctification and Redemption.” Either carelessness and apathy, or some “refuge of lies ;” either an unfounded confidence in God’s mercy, or a fancied clinging to Christ where he is not truly taken hold of ; either formality and Pharisaism, or the philosophy of reason and supposed moral virtue, build for them a Babel of vain hopes, or they are contented to live and die without any definite and assignable hope at all. Satan all the while has been leading on his captivity ; watching least they should escape as a prey out of his teeth, and luring them at every convenient season to a further and yet a further alienation from God ; until at length he has shut them up in his strong castle. His deceptions become gradually more gross ; the opposition to which he prompts, more manifest ; their final rejection of God and of God’s truth, decisive, allowed, palpable, in some instances acknowledged and even vindicated. “Who is the Lord that I should obey his voice to let Israel go ? I know not the Lord, neither will I let Israel go.” *

The progress of Reprobation is not the same in all. Alas ! in some destruction is a swift

* Exodus v. 2.

work ; whilst with many it lingers. In some, corruption shews little more than the bud ; in others it lives and grows till it has shed its seed. Some have warning after warning ; others have the hand of vengeance at once lifted up against them. Some exhibit promising appearances, from which you might infer the presence of real grace : others do not deceive the most undiscerning eye. Some have never formed any serious project to amend their ways ; others have

“ Resolved and re-resolved, yet died the same.”

YOUNG.

Now surely this very variety of dispensation, ending as it does in one awful result—variety in the means and attainment of knowledge ; variety in time and opportunity to display character ; variety in degree of enmity and rebellion exhibited—must lead every deliberate and candid mind to suspect that God is awfully present here, and that a purpose “ of which he giveth not account” is mysteriously accomplished.

But whilst there are varieties in the progress of reprobation, there is also a pervading similarity in the route and general character of the march, by which its wretched subjects proceed to their ruin. Perhaps this could not

be traced better than an Apostle has done it for us, in describing the state of the heathen world before Christ and his Gospel were revealed.^t All are chargeable with holding the truth in unrighteousness. They know, or might know God. and do not "glorify him as God." They make idols to themselves through the lusts of their own hearts. God gives them up to the reign and rule of these. They become more and more forgetful; more and more hostile; more and more sensual in their desire, dark in their judgment, and defiled in their conscience. At length he gives them over to their own corrupted nature, "lets them alone," restrains Satan no longer, and by *his* agency in connection with the dispensations of his own Providence ripens them for their harvest of shame and everlasting contempt. Thus it is, that "whom he will he hardeneth."—In all cases, it is the compound agency of sinful nature, the world (comprehending under this name the whole present outward state of things) and the Devil, which effects the ruin. In all cases, from the beginning to the end man acts *freely*: he chooses to do what he does, he refuses to do what he does not. In all cases, the agency on God's part is negative rather than positive;

^t Romans i. 18—32.

always indirect and never immediate. For God tempteth and tempteth not; he tempts by his ordinances, but not by his own personal operation; by his providential dispensations, but not by his Spirit. Thus he tempted Abraham and Job and David and all the hosts of the faithful: yet "let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil, neither tempteth he any man."^u In all cases, he withholds what alone could produce the opposite result; in all cases, he tries the man's spirit and proves its evil by the general and particular actings of his providence, and by his righteous demands however made known—whether by his law, or by his gospel, or by the light of natural reason and conscience—in all cases, he exacerbates by the agency of Satan, whose boundings and whose out-goings are regulated by that Almighty voice which says, "hitherto shall thou come, but no further;"^v and "behold he is in thine hand."^w In all cases, the root and source of the evil is corruption entailed upon the sinner by his complication with the first man: his sin, his inherent and his acted sin, deserves all the weight of judgment which is inflicted upon the impenitent sinner by his offended God; but

^u James i. 13. ^v Job xxxviii. 11. ^w Ibid. ii. 6.

that sin, as we have seen, has itself a father, and in that father—sin he was himself, as we have seen, according to the just judgment of God—himself together with every other individual both of the Elect and of the Reprobate—a partaker.

What have you to say, Sir, against this proof and representation? The representation, I do not hesitate to affirm, is substantially correct, and the proof legitimate and conclusive. Indeed I know not what moral proof is, if this may not confidently claim to be received as such: direct testimonies of Scripture—our authentic and acknowledged documents of sound knowledge—confirmed by scripture facts and examples, and by the application of scripture principles to man's seen and acknowledged state in life and in death.

Then let me warn you, Sir, to be a little more considerate, guarded and decent in your sentiments and expressions, when you have occasion to write or speak again upon this tremendous subject. Sir, if I have proved my proposition, which I claim to have done, you have spoken blasphemy: you have reviled not man, but God. With a real, or fancied, or pretended zeal for his glory, which you igno-

rantly proclaim to be sullied, defaced and deformed by the portraiture of truth, you have calumniated the INCOMPREHENSIBLE ONE; whom you first rob of his purpose, counsel, project, plan and success, and then pronounce such purpose, counsel, project, plan and success to be unworthy of Him. We shall soon see how unfounded such asseverations are; but before I enter upon the sublime and honourable task of repelling your calumnies and vindicating the glory of God's name—would to God that we had each of us better eyes for such a sight—I must put it to your plain common sense and sober reason, what does invective weigh against proof? the “curled and crisped” words of the Rhetorician against calm reasoning? the passionate man's hyperbole against ‘It is written?’ I put it to the same judgment-seat whether your style and strain become your subject? God is in question. Have you given his name its reverence? Have you not mouthed and handled it, as though it were no better than the name of a man?

Now therefore considering my general statement of Calvin's doctrine to have been largely investigated and minutely proved; I should be glad to expatiate in the field of animating and heart-affecting appeal on the sublime, purifying,

man-abasing, God-exalting nature of the doctrine which has thus been brought into view. But my limits compel me to confine myself to a single observation, which it would be HIGH TREASON not to expand; connected as it is with the first of those assertions, into which I resolved my geueal proposition, and with the more specious part of your argumentation.

Sir, the statement which I have been defending GLORIFIES GOD.

1. It glorifies him by ascribing to him an object, a great end in all his doings, which is worthy and alone worthy of him; 'his own glory;' 'the manifestation of himself;' 'the revelation of his perfections.'—(See pp. 64—73.)

2. It glorifies him by exhibiting him according to his true and proper majesty and authority, as the great Originator, Ordainer, Controller and Operator of all events; who possesseth all things and doeth all things, and without whom is not any thing done that is done.—(See pp. 73—83.)

3. It glorifies him by exhibiting the marvellous *galaxy* of his perfections; by holding up the various attributes of his nature to our view, each glorious in itself, as united in one glorious combination,

It represents him as the HOLY God : “ who loveth righteousness and hateth iniquity ;” who, when his creature that bare his image committed sin, drove that creature from Paradise and condemned him to everlasting death ; who, when ONE in that creature’s nature wrought righteousness, accepted him and “ prepared for him a city ;” to whom ADAM is an offence, and CHRIST a delight. It represents him as the JUST God : who, without respect of persons, rewards the righteous and punishes the wicked, whether they be Jew or Gentile, bond or free. There is a broad difference both in character and conduct between those that are “ without Christ” and those that are IN HIM. The latter will be found to have wrought righteousness ; the former, only sin. But herein especially God is seen to be *just*, in that he rewards Christ *in his people* : they have earned their crown in him, even as in Adam all have earned their wages of sin and death. Adam therefore is tormented ; Christ, sustained comforted and glorified. It represents him as the MERCIFUL God ; who offers mercy to all his rebellious creatures of mankind, and whose mercy has been obstinately rejected by the lost, whilst it is most signally magnified in the saved. In these, “ mercy rejoices against judgment” though she does not defeat her : “ they are by nature

children of wrath, even as others ;” “ it is of the Lord’s mercies that they *also* are not consumed.” It represents him as the God of GRACE, the God of ALL GRACE : who shews favor, and withholds it, *for reasons secret to us*, and whose saints are compelled to say, “ not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth’s sake.” *We* can see nothing but spontaneous and wholly unmerited bounty in the appropriation of his redeeming love. It represents him as the God of TRUTH, fulfilling all his words of promise and of threatening ; the FAITHFUL God, keeping covenant and mercy for ever ; the PATIENT God, who suffereth long and is kind, both towards his subjects and towards his enemies. How does he endure with much long suffering the vessels of wrath ! how does he bear with the unwillingnesses, murmurings and disputings of his vessels of mercy ! It represents him as the ALL-GOOD God ; the God who is LOVE : doing good to the unthankful and to the evil ; crowning the life even of the rebellious with good things, and “ preparing what eye hath not seen, neither ear heard, neither hath entered into the heart of man,” both in the life which now is and in that which is to come, for his REDEEMED. From this attribute as its center Redemption sprang forth ; in this it will have its consum-

mation. Nor are distinctions, separations and limitations in its exercise, inconsistent with its fulness. Goodness may even demand severity; the sacrifice of a less good to secure a greater; the existence of evil, that paramount good, not otherwise attainable, may be extracted from it. The most benignant General sometimes allows himself to burn and destroy that he may obtain what is indispensable—victory. The most humane Surgeon makes all *necessary* use of his knife and caustic. The Ruler is then only wanting in goodness, when he takes vengeance without cause; when he sacrifices his subjects to his humour, has it not in his heart to do all good to all, and does not actually benefit each to the full extent of what is consistent with the honor of his name, the safety of his crown and the general felicity of his empire.—It represents him as the ALL WISE and the ONLY WISE God: who proposes to himself the best end, and accomplishes it by the fittest means; his end being ‘the manifestation of himself,’ and his means ‘a counsel which weaves as it were into one refulgent web the various attributes of his nature—of which we might have supposed that some could not occupy a station in the same train with others—and thus makes them all visible, each in its proper form, color, connection and proportion. It represents him as the God

of **POWER**; accomplishing by his omnipotency that which nothing less than omnipotency could effect, a stupendous project of many parts carried on by divers agents; angels, men and devils working together, all and each under his sovereign control, each doing what He designs and no more, each doing his destined part as a moral agent, and thus producing the one great result of **RUIN** and **RESTORATION**, which is the counsel of his infinite wisdom, even as it is the consummate manifestation of his essential beauty.

Holy Scripture seems to fix our eye especially on four principal attributes, as commanding admiration in this splendid and harmonious assemblage: **WISDOM**, **POWER**, **GRACE** and **LOVE**.
 “To the intent that now unto the principalities and powers in heavenly places might be known by the church the *manifold wisdom* of God.”^x
 “What if God, willing to shew his wrath (*his holy indignation against sin and sinners*) and to make his *power* known, endured (*endures*—a mixture of past and present time—the verb is in the first aorist) with much long-suffering the vessels of wrath fitted to destruction?”^y
 “And he shall bring forth the head-stone

^x Ephesians iii. 10.

^y Romans ix. 23.

thereof with shoutings, crying *grace, grace* unto it.”^z “But where sin abounded, *grace* did much more abound. That as sin hath reigned unto death, even so might *grace* reign through righteousness.”^a “Being justified freely by his *grace*.”^b “By *grace* ye are saved.”^c “According to the riches of his *grace* ;”^d “to the praise of the glory of his *grace*, wherein he hath made us accepted in the Beloved.”^e “Behold what manner of *love* the Father hath bestowed upon us, that we should be called the sons of God.”^f “God is *Love*.” “In this was manifested the *love* of God towards us that he sent his only-begotten Son into the world that we might live through Him. Herein is *love*, not that we loved God, but that God loved us, and sent his Son to be the propitiation for our sins.”^g

And now I could be glad to enlarge upon the uses and effects of this statement, as applied to the mind heart and conduct of human beings; salutary and necessary uses, abundant and abiding effects: which I might infer to be probable from the very nature of them, as acting upon the constitution and capacities, the wants and in-

^z Zech. iv. 7. ^a Rom. v. 20, 21. ^b Ibid. iii. 24.

^c Ephes. ii. 5. 8. ^d Ibid. i. 7. ^e Ibid. 7.

^f 1 John iv. 1. ^g Ibid. 8—10.

firmities of man ; and which I might prove to be real, by an appeal to fact and experience. But my limits and the fear of anticipating a future part of my design, in which I shall have occasion to shew that my statement neither defames God nor demoralizes man, induce me, however reluctantly, to pass on : not without premising that any other representation, in proportion as it contradicts or comes short of this, will be found, in that same proportion, to rob mar and obscure the DIVINE EXCELLENCY, and to come short of producing the same salutary and extensive effects upon the character habits and wants of man. Ascribe a different end to God's actings ; make the Fall contingent ; suppose God to have designed the restoration of all ; suppose every individual to stand merely on the ground of his own personal delinquency ; suppose the ruin in Adam less ; the constitution in Christ less definite and compact ; no grace of election and no sentence of reprobation ; you make an INFERIOR God ; a surprized God ; a disappointed God ; a less holy God—one who hates sin less, and is less perspicacious in discerning it ; a less just God—who rewards what is not worth rewarding, and punishes what is not deserving of punishment ; a less merciful God—who neither forgives so freely, nor so abundantly ; a God with whom truth and faith-

fulness are contingent, and whose patience has no fixed object, but is capricious and unprincipled; whose goodness is weakness; whose wisdom proposes inferior ends and inadequate schemes; and whose power is controlled by his creatures.

Having now completed my direct and positive proof of Calvin's doctrines, it remains that I defend them from the objections by which you have sought to accomplish their overthrow. These may be reduced to three general heads—Scripture Proof; inconsistency with the Divine Attributes, and Pernicious Effects—each of which I shall consider separately, reserving any further remarks which I may deem necessary, and which are not connected with these, for a Postscript.

I. SCRIPTURE PROOFS.

“Let me now exert my own privilege of arming myself with scripture texts, as an assailant; having, thus far, acted chiefly on the defensive. In doing this, I shall call but a very few passages to my help—and they shall be taken exclusively from the Epistles; in order that the contrary Party, who have most pleasure in referring to that portion of the New Testament, may have the less cause of dissatisfaction.”^h

^h See Sermon, p. 32.

Sir, if I am one of this contrary party, I take the liberty of repelling your innuendo by a direct and positive assertion, that I have no predilection for one part of Scripture more than another. I believe all to be of equal authority, and I affirm that no doctrine is asserted in the Epistles, which might not be proved from the historical books of the New Testament, and from "the law of Moses and the Prophets and the Psalms." But I certainly look for the fullest and brightest light from the noon-day sun.—Sir, is it really your opinion that the Epistolary writings are of less authority than the other parts of Scripture? Are they not of the inspiration of the same Spirit which enabled the Evangelists and the writer of the Acts to relate the history conversations and sermons of our Lord and his Apostles? and do Christ's own words come to us through any more direct channel of communication than the pen of man? You and some others speak as if we had Christ himself in the Gospels and mere man in the Epistles; whereas we have Christ in each and man in each, and what robs the one of their authority must equally rob the other.

"The first shall be from St. Paul's Epistle to the Colossians, at the first Chapter, and the 28th verse: "Christ———whom we preach;

warning every man, and teaching every man in all wisdom, that we may present every man perfect, in Christ Jesus.”—Now, here, can it be really necessary to observe, that if “*every man*” is warned,—and “*every man*” taught in all wisdom,—and this, in order that “*every man*” may be “presented *perfect*, in Christ Jesus,”—then, “*every man*” is placed directly within the reach of salvation—or, in other words, *no man* is placed *out of* the reach of salvation?

And, that none may attempt a rescue for “Predestination,” by hinting at occasional errors in our Translators, or their Transcribers,—be it observed, that, as often as we have the words, “*every man*” in the English, exactly so often have we the words “*παντα ανθρωπον*,” in the original. Neither can it be said, of this triple repetition of the same words in the same short sentence, “peradventure, it was an oversight.” It is, at least, a significant mark of the Apostle’s desire to have it known, that, whoever might chuse to *reject* the offer of salvation, the *offer itself* was *universal*:—to some, too, it may seem,—as it seems to myself,—that, by this remarkable reiteration, he meant to warn the world against that very perversion of his own words, which I am now impugning:—of *his own* words, I say—not, of *his Master’s* words;

these are, at all times, too simply plain for sophistry to distort, or for prejudice to misconceive: from the lips of *Jesus Christ*, not a syllable, on the subject of human salvation, is recorded to have fallen, which does not scatter the whole system of Calvin into dust. Let us take the summary of Christ's own religion, as we find it in his own Sermon on the Mount—and *then*, let him who has the courage, select from it a text, from which to prove, that there are souls, condemned, from all eternity, to everlasting damnation, for the sole "pleasure," and "glory," of Him who created them."ⁱ

Now, what if I should say, 'by every man here, St. Paul means every believer in Christ Jesus?' His common modes of expressing himself, as we have seen,^j and expressions used even in this chapter,^k might induce us to accept such an interpretation.—What, if I should take your wide range, and admit that he means literally "every man" "every man he can get hold of;" that he offers Christ to every human being, and tries to bring all men to the acceptance of Him, and to perfection? How are 'God's Elect' to be gathered by an human agent,

ⁱ See Sermon pp. 32—34.

^j See note s. pp. 107, 108.—See also page 114—16.

^k See verse 20.

otherwise than by pressing all men to whom he has access, to believe and be saved? Is there any mark upon the forehead of the Elect, by which even an Apostle could discern them? St. Paul had not the keeping of the Lamb's book of life,¹ nor had he been permitted to look into it; and none but the Lion of the tribe of Judah, the Root of David, has prevailed to open the book which is in the right hand of him that sitteth on the throne, and to loose its seven seals.^m

But on referring to the foregoing context, we shall find that the Apostle has been expressing his admiration of the mystery which had been hidden from ages and from generations, but was then made manifest to the saints; "which is, Christ in you (—in you, A GENTILE PEOPLE—) the hope of glory." I doubt not, therefore, that St. Paul's "every man" here is 'God no respecter of persons,' and Paul, because he of a truth perceives this, preaching Christ to Gentiles as well as Jews, with all warnings and teachings of wisdom: it is Paul laboring according to that power which wrought in him mightily to bring men of all nations, "the Jew first and also the Greek" "to the measure of the stature of the fulness of Christ;" the

¹ Rev. xiii. 8. xxi. 27. ^m Ibid. v. 1—5.

partition wall being now broken down, and the world at large, not the Jews only, having become the subjects of spiritual ministrations. We have no need then, Sir, to hint at occasional errors of translators and transcribers; no need to tremble at the three-fold or ten-fold repetition of the words “*παντα ανθρωπον*,” or “every man;” no need to suggest a peradventure. Paul’s “every man” is the world of mankind as opposed to the Jewish nation.—But who denies, Sir, that the Gospel is to be preached to all men, “to every creature under heaven?” ‘that whoever may chuse to reject the offer of salvation, the offer itself is universal?’ⁿ—Those whom you oppose say this as well as yourself, and act it too—you fight in the dark.—Your ‘felix conjectura’ of the Apostle’s intention is without proof: if it was his aim, he has not hit his mark.

But is there no presumption, Sir, no contempt and no injury in representing the Servant as set in array against his Master? You more than insinuate that there is a discrepancy between the teachings of Christ, and of his inspired successors. *Of his own words, I say, not of his master’s words!* Worse and worse,

ⁿ See Sermon, p. 33.

Sir! "from the lips of Jesus Christ, not a syllable on the subject of human salvation is recorded to have fallen, which does not scatter the whole system of Calvin into dust." ° Why, Sir, when you was in the act of making this declaration from the pulpit, I almost involuntarily opened the Bible in the sixth chapter of St. John's Gospel, in the hope that 'JOHN, Chap. VI.' might catch your eye, remind and appal you.

The Gospel of St. John is a damning, shaming testimony in disproof of your assertion; if to be contradicted by the express words of an inspired writer be a blast upon human dogmatism, and to be convicted of having publicly hazarded a false assertion, and that too in the most holy place, be just cause of shame. You should have blotted out this bold dash of your pen, before you ventured to publish your Sermon.—These which follow are a few out of many extracts which might be made from that sublime, simple and pathetic document to shew that Calvin is very far from owing the support of his doctrines to St. Paul and the Epistles; and has enough and more than enough on which to build his whole system in the record of that

° See Sermon, pp. 33, 34.

disciple whom Jesus loved, and in the words which that disciple reports to have fallen from his Lord's *own lips*.—"My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any *man* pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand."^p "All that the Father giveth me shall come to me; and him that cometh I will in no wise cast out."^q "No man can come to me, except the Father which hath sent me draw him; and I will raise him up at the last day."^r "Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father."^s "I lay down my life for the sheep."^t "As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him."^u "I pray for them; I pray not for the world, but for them which thou hast given me; for they are thine. And all mine are thine, and thine are mine, and I am glorified in them."^v "Father, I will that they also whom thou hast given me, be with me where I am."^w—Do these testimonies, all

^p John x. 28, 29. ^q Ibid. vi. 37. ^r Ibid. 44. ^s Ibid. 65.

^t Ibid. x. 15. ^u Ibid. xvii. 2. ^v Ibid. ix. 19. ^w Ibid. 24.

‘recorded to have fallen from the lips of Jesus Christ,’ ‘scatter the whole system of Calvin into dust?’ And is it for your honour, Sir, to be either so deplorably ignorant of the Scriptures as not to know what is contained in them; or so deplorably blind, as not to see what is manifestly revealed; or so deplorably unfair, as to gainsay what you know should be acknowledged?—You have a choice, but it is only as to the precise ground and degree of your shame.

‘Let us take the summary of Christ’s own religion, as we find it in his own Sermon on the Mount—and *then*, &c. &c.’—Here, as before, there seems to be, in this jingle of ‘own religion’ and ‘own Sermon’ a sort of hint at contrast and contrariety between Christ and his Apostles: which, if it be just, undermines the authority of the Bible and of all which it has revealed.

The Sermon on the Mount, Sir, was preached, just such as it is—more or less doctrinal, more or less replete with the discriminating truths of Christ’s religion—in its proper time and place. Infinite wisdom knows the fit subjects and the fit seasons for man’s visitation. But how do you contrive to draw down rebuke upon Calvin and Calvin’s followers, by an appeal to that

Sermon? What is there in that Sermon, Sir, about the doctrine of the Trinity; about original sin, and man's universal condemnation and corruption; about the Incarnation and eternal Sonship of Christ; about his Atonement, Righteousness, Intercession and Mediatorial Kingdom? Are these topics then no part of his religion? Are these not to be preached by his ministers? Were the Apostles all in the wrong to make these the great subject of their preachings and writings? Were *they* also curious and carnal, headstrong and deceived? Sir, the great object of the Sermon on the Mount was to convince its hearers of sin, and thus prepare them for a Saviour by blood; whom having hereafter known and received, they should serve as a Prince, by walking in those holy ways which He at that moment, and his Apostles after him, should prescribe to them. This object, always important, always seasonable, was doubly so on the occasion and at the juncture in which this engaging, instructive and authoritative discourse was delivered. But it is only a part of divine truth; only a part of our Lord's will for the guidance of his ministers and for the instruction of his people, not all which he would have them teach and learn. If I understand you aright, you would reduce the New Testament, or at least the Clergyman's '*vade mecum*' to these

three chapters.—You are not the first, Sir, who has ventured to give this hint. But is it scriptural? is it orthodox? After still more ample, comprehensive and distinguishing declarations of truth than this, when his public ministry was closed and he had almost completed his dying words, our Lord thought fit to warn his favored Eleven, (the Traitor had then left him) “I have yet many things to say unto you, but ye cannot hear them now. Howbeit when He, the Spirit of truth is come, he will guide you into all truth.”—What is this but referring them to the then future manifestation of the Spirit, for a full developement of that counsel of God which they were to receive and dispense.

“For the sole “pleasure” and “glory” of Him who created them.”—I see nothing worthy of ridicule and scorn in assigning these as the end of all divine operations, and asserting that they constitute an end which may be prosecuted at great expense, if unattainable without it.

“My second passage is from St. Peter.—In the 1st chap. of his 2d Epistle, at the 10th and 11th verses, we have these words, “Give diligence, to make your calling and election sure; for if ye do these things, ye shall never fall: for, so, an entrance shall be ministered

to you abundantly, into the everlasting kingdom of our Lord and Saviour Jesus Christ." Here, in the first place, we learn from the Apostle's "*General Epistle*," that, to no individual, is his "*Election*" *already* "*sure*,"—or he would never have exhorted his readers to "*make*" it so, by the exertion of their own "*diligence*." Nor less evident is the corollary from this proposition; viz. that what he has thus represented as at that time morally contingent, can never have been previously and positively doomed: and thus by a double consequence, it follows, that the Calvinistic understanding of the words "*Election*" and "*The Elect*" is fundamentally false. ^x

Sir, I suspect that you do not take your views of Scripture from the Greek original; else you would never have hazarded your interpretation and comment upon the word "*sure*." Βεβαίαν means *firm, lasting, constant*, "*what you may trust to*." Its origin from βάινω, or rather from βέβαια, clearly shews this; and its use confirms its etymology. (Βέβαιος—*stabilis, firmus*. Item (de personâ dictum) is de quo fiducia concipitur: is de quo nobis aliquid certo persuademus. *Scap. Lex. in loco. βέβαιος*¹) propriè,

^x See Sermon, pp. 34, 35.

firmus, stabilis, qui non facile labefactari et concuti potest.³) constans. Heb. iii. 6. 14. 2 Pet. i. 10. *Sleus. Lex. in loco.*)—The Apostle means, ‘be diligent to make your calling and election firm, stable, secure, what is safe and safely trusted to. You have been chosen, you have been called: look to it that you do not fall from this state of privilege into which God eternally chose, and by his Spirit working in due season has actually brought you. And to this end, do these things: then shall you never depart from the living God; then shall you never lose the divine favor and its manifestations; then shall you never lose a solid and approved hope; then shall your entrance into the everlasting habitations be not such as is *just* earned and *scarcely* earned, but what is purchased as with a purse—supplied indeed by another’s bounty—which overflows.’^y

What have we here, Sir, which is incon-

^y Some have supposed that the first entrance into the kingdom of Christ—his kingdom of grace on earth—is here referred to; but manifestly it is heaven, the hereafter kingdom, the rest which remaineth to the people of God, which forms the subject of this declaration and promise. It shall not be Moses dying under a cloud, but Paul’s “henceforth there is laid up for me,” which is illustrated in the case of him that doeth these things. Some are saved “as *through* fire;” others enter like the ship at full sail into the heavenly harbour.

sistent with Calvin's doctrines? Election is asserted, not denied. They are warned against disobedience; they are encouraged to obey. These are the *very* and *appointed* means of perseverance. Who ever said or thought that the end of God's election and calling, an entrance into heaven, is unconnected with means; is separable from holy obedience in those who arrive at and obtain it, or from exhortations and threatenings, as the instruments of enforcing and maintaining that obedience? Sir, you misrepresent and appear to misunderstand the doctrine of Perseverance: it is perseverance in holiness, not unblemished indeed, or uniform, or without many declensions, it may be even backslidings and gross offences; but such continuance in well doing, that the man is "able, after having done all, to stand," and is found at his last hour in his rank—at his post—in his place—in arms—fighting by Christ's side—a Saint; and, being such, is accounted worthy, through the everlasting and unbroken mercies of God, to receive the crown of righteousness, life and glory, in Christ Jesus: *Who*—and not he for himself—has purchased it by no dubious, but infinite, merit displayed for him in human nature. What does your text say against this?

"General Epistle." YES—*addressed to them*

that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ : which no doubt means all the world, every individual of the human race !!!

‘To no individual is his “election” *already* “sure,”—or he would never have exhorted his readers to “make it so,” by the exertion of their own diligence.’—Never, unless he understood Greek and trusted there would always be some in the Church who should. The corollary—how mathematical you are, Sir! no possibility of escape! the proposition being proved, the corollary *must* follow! but sometimes even a corollary requires proof; or at least *has* one for weak heads—the corollary is “no Election.” Sir, what do *you* mean by Election? I have no doubt what *Calvin* means, and that St. Peter confirms, does not gainsay, his meaning: but your “morally contingent” election is what I have no conception of. Do you mean ‘elect by their own virtue?’—this were a contradiction in terms; self-elected is not elected at all.—What you mean by your ‘double consequence’ I cannot tell: but I know it must fall, whatever you mean, with your mistaken interpretation of the word “sure;” by which St. Peter does not express ‘a future and contingent event made certain,’ but ‘a state already obtained, made secure.’

‘In the second place, we have, here, Apostolical authority for another truth, which, again, the Calvinist denies’—and of which, therefore, it is well that he be satisfied. This truth is, that the salvation of Man, is dependent,—though under infinitely higher means, . . . but, still, it is in some measure dependent,—upon *himself*. For, what are the words?—“*If ye do these things, ye shall never fall :*”—now, “these things,” as enumerated in the verses immediatly preceding, are “temperance, patience, brotherly kindness,” and other virtues, which those to whom the Apostle writes, are exhorted to “give their diligence” in performing : and thus, too, by the way, is the existence of human *free-will*, by Revelation established : for, what, I pray, can be the sort of “diligence” required to be *voluntarily* “given,” by beings who are totally without *volition* ?—Firmly established, also, by a different clause of the same sentence, is a third truth, disallowed by the Adversary ; viz : that our good works shall be rewarded with eternal happiness in Heaven :—“*Do these things ; FOR, so, an entrance shall be ministered to you abundantly, into the everlasting Kingdom of our Lord and Saviour, Jesus Christ.*”^z

“...the salvation of man is dependent,—upon

^z See Sermon p. 35.

himself.”—Certainly, so far as ordained ends are connected with appointed means. God has willed both the end, and the means of attaining that end; and the one cannot be separated from the other. But if you infer that their continuance in these things, on the supposition of their being at this time true believers, was uncertain; I deny your inference. Such use of the conditional is common in Scripture. “*If* so be that ye have tasted that the Lord is gracious;” “*if* so be that ye suffer with him;” “*if* ye continue in the faith;” “*if* ye then be risen with Christ;” “*if* ye love me, keep my commandments.”—Endless, endless would be the citations, were I to go on, in which the conditional does not express a doubt of the fact or event or truth stated, but the necessary connection between it and another fact, event or truth.^a The Apostle did not mean to express a doubt of their salvation, but neither did he mean to express a doubt of their doing these things. The two would go together, and they must be careful not to attempt a separation of them: they must not dream of the end without pursuing the means.—Again; if you mean by ‘dependent’ that their doing of these things was to be of their own power,

^a See p. 160. ‘if so be,’ &c.

and not through a power of God's giving ; I deny your inference. This is neither said, nor needs be meant here.

"....human *free-will* established....what diligence....without *volition*?"—Free-will ! Who, Sir, doubts that every man has a will ? which, as Locke incontrovertibly argues, must from its very nature be *free*—it is not a will at all, except it be free.^b But it is not essential to this freedom that the faculty be in a sound and healthy state—choose rightly. A will which chooses wrong is as much a will, as a will that chooses right. In the case before us, however, in the case of believers—to whom these words are exclusively addressed—who doubts that they have even a *good* will ? a will which chooses good. "For to will is present with me, but how to perform that which is good, I find not."^c

"....our good works shall be rewarded with eternal happiness in heaven :—" *Do these things ; For, so,*"

I need not be at the trouble to deny, that the Apostle here 'asserts the merit of man's

^b See p. 57. ^c Romans vii. 18.

“ But long as I have hung upon this text, . . . I cannot consent to let it go, until I have tried whether it be not ready to destroy for me three Calvinistic principles more . . . The next shall be what is called “ IRRESISTIBLE GRACE ;” importing, such a visitation of the Divine Spirit,—experienced exclusively by “ The Elect,”—as finds, and leaves, the favored recipient, wholly idle:—coming in with a rush too potent for opposition—yet too sudden for concurrence—it *must* be entertained ; and, of course, *must* thrive in its operation.—But how if it appear, from the passage under our view, that “ The Elect,” in the sense contended for, *are* purely ‘ imaginary beings ;’ and, consequently, that the “ Irresistible Grace” which they are described as engrossing, is purely an imaginary influence ? I ask, then, what question there can possibly be of “ Irresistible Grace” to *some*, when the Apostle in this his “ GENERAL EPISTLE,” exhorts us *all* to “ give *our own* diligence, to make our Calling and Election sure ?”^f

Sir, your argument, if I comprehend it, is ‘ none are elect in the proper sense and all *may* be in the only admissible sense, and therefore there is no monopoly of this irresistible

^f See Sermon, p. 36.

grace, if there be such a thing as that kind of grace at all.'—You have here, then, two arguments in one; though from inadvertency, as I suppose, you claim only one. 'There *are* no "elect"—for whom this grace is claimed exclusively; and there *is* no "irresistible grace," for all are commanded to try for it. We have already seen that this passage proves nothing against Election; we shall now see that it proves as little against 'Irresistible grace.' Sir, you have a good-will to make this grace ridiculous, and, either ignorantly or wilfully, misrepresent Calvin's doctrine, that you may make it so: "I speak this to your shame."—But unlearn your error, Sir, if you be ignorant, and your petulance if you be froward, and never more imagine or affirm, that this grace of which we speak is "such a visitation of the Divine Spirit as finds, and leaves, the favored recipient, wholly idle." Sir, it never *leaves* the favored recipient wholly idle; nor does it, in general, *find* him so. Sir, where does Calvin say, that it comes in with a rush too potent for opposition? Often it is opposed, and opposed for a long season; but it finally prevails.—Sir, where does Calvin say, 'too sudden for concurrence?'—This is perhaps the

"unus et alter

"Assuitur pannus"

HOR.

inserted without much meaning, for the sake of forming a splendid antithesis; but we must not think so, we must suppose that it was meant to have a meaning. Is it then, that 'man's grace meets God's grace'—ought at least to meet it, though it does not so meet it in this case—and then they both run together? If you mean 'too sudden for the concurrence of the faculties in which it operates,' you speak falsely. It works its effect upon the man's mind, the seat of its influence, and there enthrones itself. It "renews the man in the spirit of his mind," and thenceforth dwells in that renewed spirit, and walks in it; using the renewed man's faculties as the instruments of its energy. Yes, Sir, it *must* be entertained: God does not, will not work in vain. When he demands the throne, he gets it, and he keeps it; but it is by continued exertion on the part of him who receives and possesses it, that the renewed spirit is made to retain its vigour, and that the Spirit of God is brought to dwell, and walk, and act in this renewed spirit with clearer manifestation, with more robust energies and with more abundant fruitfulness. Thus, Sir, it does and *must* thrive in its operation; it is invincible in its entrance, and invincible in its termination, but the vigour and beatific liveliness of its progress is variable; depending, subordinately at least, upon the de-

gree of diligence with which it is cultivated. Hence St. Peter's urgency in enforcing the performance of these right things, as ordained instruments, without any impeachment of the irresistible nature of the grace given, when correctly understood. Your argument against the existence and exclusiveness of this 'irresistible grace' has already been negatived in your "sure" and "make sure;" in your "Election" and your "Catholic." Is it possible that I can have to teach you, Sir, a "General" or "Catholic" Epistle is one addressed to the church at large, and not to a peculiar community? St. Peter's Catholics are described by him as "those that have obtained like precious faith with himself;" that is, true believers, and those only, every where. In the judgment of hope and charity, they are applicable to all those who, having been admitted into the fellowship of Christ's religion by his appointed ordinance of initiation, are making credible profession of being his believing and obedient children: to others they have not even the name and semblance of application; and to these *really*, only so far as these may chance *really* to be, what they seem, profess and are judged to be.

'The next article is "PARTICULAR REDEMPTION" by Christ. This blessing also, is con-

finer, by Calvin, to "the Elect."—But, still consulting St. Peter, we shall find that "an entrance into the everlasting kingdom of our Lord and Saviour, Jesus Christ" (i. e. Redemption *through* Christ,) is promised—not to "the Elect," who, in the Calvinistic sense, have been proved to have no existence,—but to *any* who shall "*do those things*," to which he had just been directing their "*diligence*."^g

I thank you, Sir, for your definition of Redemption, and for your proof that it is *particular* and not *universal*, or *even general*. "An entrance into the everlasting kingdom &c. (i. e. Redemption *through* Christ.)" Why then, Sir, you clearly are an *Universalist*; or else, Redemption is particular: for you say all that are redeemed ENTER INTO HEAVEN.—Not to "The Elect," who, in the Calvinistic sense have been proved to have no existence',—(by *whom*, Sir?) 'but to *any* who shall "*do those things*"—And who are they, Sir, that shall do those things? "Without *me* (they are Christ's own words, Sir!) ye can do nothing."^h Have *all* Christ? Has every man the Spirit of Christ? "Is Jesus Christ in all, and are there no reprobates?" None, that are "none of his,"

^g See Sermon pp. 36,37. ^h John xv. 5.

even amongst professed receivers of him?—‘Who sanctifieth *me* and all *the Elect people of God*.’—Sir, It is only Calvin’s “Elect” that *can* do these things.

‘Lastly comes the “FINAL PERSEVERANCE OF THE SAINTS,”—meaning, the infallible certainty of their constant continuance, to the end of their lives, in that course of holiness, which is supposed to have been begun in “Irresistible Grace.” Now, the words from which I am at present reasoning, must apply, in the opinion of the Calvinist either to “the Elect,” or to “the Reprobated”—for I will presently shew him Calvin himself asserting, very sternly, that there is no middle class:—he must hold, then, I repeat, that the words were spoken either to “The Elect,” or to “The Reprobated:”—but, it can never be admitted by any Calvinist, that these encouraging expressions were addressed by an Apostle to those, whose eternal condemnation has, for ever, been decreed:—St. Peter must, therefore, have addressed them to “The Elect”—that is, to those, who are gifted with “Final Perseverance:”—but, if so, then “The Elect” may *drop* their “Perseverance;” for, it is here said, “*if* ye do these things, ye shall never fall;” plainly enough indicating, that, if they do them *not*, they *must*,

or at least they *may*, fall:—and thus must fall, likewise, all human confidence in “The final perseverance of the Saints.”ⁱ

Sir, I have answered your objection to ‘Final Perseverance,’ as drawn from this passage already; here therefore I have little more to do, than admire the scholastic gravity of your logic, which is almost worthy of the darkest and most syllogistic ages. ‘The words from which I am at present reasoning, must apply either to “the Elect,” or to “the Reprobated:”’ *I repeat* the words were spoken either to “the Elect” or to “the Reprobated;” at length when the syllogism is complete, and a disjunctive never dreamed of has been disproved, you come in with your ‘*valet consequentia et argumentum.*’ ‘St. Peter must therefore have addressed them to “The Elect”—that is, to those, who are gifted with “Final Perseverance.”’ What do you mean by “gifted?” do you mean that they have it put into their pockets like a piece of old coin, which they are to amuse themselves by looking at on saint’s days and holy-days, but never to use? Perseverance, Sir, is a practical doctrine, for daily use—to fill with love, zeal, humility, watchfulness, self-

ⁱ See Sermon, p. 38.

culture and abounding consolation.—‘ But if so, then “The Elect” “may *drop* their “Perseverance;” for, it is here said, “*if* ;” plainly enough indicating, that, if they do them *not*, they *must*, or *may*.’ The whole is concluded with a most happy pun (—is it a sermon from which my extract is taken ?—) upon the word “falling:” ‘And thus must *fall*, likewise, all human confidence in “the final perseverance of the Saints.”’

Sir, where does Calvin say ‘infallible certainty of their “constant” continuance?’ Who ever denied that they may for a season *drop* the manifestation of their invincible grace; may fall into sin; may fall foully into sin? I do not mean to say, that this is a common procedure: God forbid! woful, woful, woful is the case and rare, in which such failure is visible. But such failure *may* be any day, through causes and instruments which need not here be enumerated. The declaration is, that they do not finally depart from God: “I will put my fear in their hearts that they shall not depart from me.”^j “And I give unto them eternal life; and they shall never PERISH, neither shall any *man* (any being) pluck them out of my hand.”^k “They went out from us

^j Jer. xxxii. 40. ^k John x. 28.

but they were not of us, for if they had been of us, they would no doubt have continued with us, but they went out from us that they might be made manifest that they were not all of us.”¹

And now, Sir, I hope we have both ‘*hung* long enough upon this text;’^m though I am not more weary of the suspension than I think you will be: and now, if you please, we will both *drop* from it; and *with us*, as I trust, your I. II. III. IV. V. VI. VII. *Roman inferences*,—some of which I confess I do not see how you contrive to hook into the train of this redoubted text. I see nothing in this text, Sir, about ‘Predestination,’ or ‘Reprobation;’ it is all ‘Election:’ I see nothing about “good works averting condemnation;” and nothing about “graciously accepted in their humble degree;” and nothing which looks like a hint at that bewitching italic “*for.*” I see nothing about “Free-will” in *your* sense of the term: the text says nothing about the source whence they are to have their power; but only says “do these things.” And lastly Sir, though not an VIIIth *Roman*, but a consequence, as I suppose, of all the I. II. III. IV. V. VI. VII.

¹ 1. John ii. 19.

^m See Sermon p. 30.

I see not one jot or tittle about "*certain assurance of Salvation*," either *pro* or *con*. Why, Sir, you are here again confounding things which differ: 'Assurance is a persuasion of our own personal interest, on whatever grounds, in Christ;' 'Perseverance' is 'the persuasion that he who has the special grace of God, shall never utterly and finally lose it.' St. Peter says nothing *against* the doctrine of assurance here, though he says nothing *for* it; because he who has this persuasion doubtless persuades himself that he is doing and shall continue to do those things, by doing which he shall never fall.

Your note ^s, page 38, adds a third text; which demands to be heard, or rather seen, with an importunity which cannot be resisted: too late for the pulpit, but not too late for note and comment.

"One passage more I cannot resist the present opportunity of adding. It is from St. Paul's Epistle to Titus, ii. 11, and 12. "The Grace of God that bringeth salvation, hath appeared to all men; teaching us, that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the

glorious appearing of the great God, and our Saviour Jesus Christ." Now, if "the Grace of God, that *bringeth salvation*," hath "appeared to *all men*," then "all men" may be saved by it: consequently, there is, I. no PRE-DESTINATION either to *Election* or *Reprobation*; II. no *Particular* REDEMPTION; III. no IRRESISTIBLE GRACE—i. e. no Grace partially forced into a certain number of persons. Further, if the divine Grace hath "appeared to *all men*," for the purpose of teaching them that, by "living soberly, righteously, &c." they may "look for that blessed hope," &c. &c. then, the "hope" of "all men," founded upon this promise to "all men," is suspended upon one and the same condition of "living soberly," &c. as above:—but, what is suspended upon a condition, is, by the terms, uncertain; consequently, IV. FINAL PERSEVERANCE in satisfying the terms of that condition, must be uncertain—or, if certain to any, must be certain to all; for, with "all men," the condition is made."ⁿ

"....the glorious appearing of the great God, and our Saviour Jesus Christ."—Why do you put a point after God? I do not find any

ⁿ See Sermon p. 38.

authority for it in any manuscript, edition, or version; and by so doing you seem to contradict a theorem which is now almost universally received, and of which this passage affords a splendid example, 'that in idiomatic forms such as here occurs in the original language, one and the same person is the subject of declaration in each noun.'* Your point would lead us to conclude, that God and our Saviour Jesus Christ were two persons and not one.—Sir, why do you not favor us with the subsequent verse? It is necessary to the completeness of the passage; but I suppose that "*peculiar*" people is not quite catholic enough for you.

"Now, if 'the grace of God, that *bringeth salvation*' hath 'appeared to *all men*,' then 'all men' may be saved by it: consequently, there is, I. no Predestination either to Election or Reprobation; II. no *Particular* Redemption; III. no IRRESISTIBLE GRACE—i. e. no Grace partially forced into a certain number of persons."

Why, Sir, I have just the same remark to make here, as on your extract from the Epistle to the Colossians. Had the Gospel been preached

* I refer to Granville Sharp's Theorem, as confirmed by Wordsworth and Middleton.

to *all men*, when St. Paul wrote this Epistle to Titus? is it even now preached to *all men*?^p evidently this is an hyperbolical hyperbole, if the Apostle is to be understood by it as declaring that *the whole human race* had simply been evangelized. Your 'all men' here, like 'all the world,' and 'every man,' and 'every creature under heaven,' are men of all nations, to the exclusion of the ancient distinction between Jew and Gentile. The words which immediately follow your citation, declaratory of the ends of Christ's incarnation and death, confirm us in this restricted interpretation of universal terms; by assuring us that, however widely the message might be spread, Christ in his devotement of himself, and by consequence (as I suppose you will allow me to infer) God in sending his Son into the world, contemplated and designed the recovery of a peculiar people,^q and not of every individual man.

The following, then, is a correct statement of the Apostle's assertion. "The grace of God

^p See note , pp. 107, 108.

^q λαος περίσσιος—populus peculiaris—à reliquis segregatus, studiosè collectus et maximè gratus.—*Vid. Schleus. Lex. in voc. περίσσιος*

which *pertaineth to salvation*^r (—a periphrasis for ‘the preached Gospel,’ which is God’s free gift, and which he is under no obligation to bestow upon any man, but which may or may not be accompanied with the further gift of the effectual influences of his Holy Spirit—) has been manifested to *all men*; that is to man “without respect of persons,” to the Jew first and also to the Greek: and this preached Gospel, or grace of God pertaining to salvation, teaches us to work righteousness, looking for the second coming of Christ and for our consummation and bliss at that his glorious appearing.”

Sir, the Gospel is to be preached to all men without exception, but I deny the inference that it therefore bringeth, or is designed of God to bring, salvation to all men. I assert that the preaching of the Gospel is God’s appointed instrument for gathering together an elect world; and that by this instrument he never designed to do more than he actually effects; ‘the gathering to himself of many servants, subjects, sons and joint-heirs with Christ, out of every nation under heaven.’ The words now under consideration declare nothing contrary to this asser-

^r ἡ χάρις ἡ σωτήριος—‘doctrina christiana salutaris, quam beneficio divino debemus.’—*Vid. Schleus. Lex. in voc. σωτήριος*

tion, but what is coincident with it: they decide nothing as to the efficacy, capabilities or design of this preaching; but simply declare that a gracious message *of or belonging to salvation* (the strict import of σωτήριος,) which God was under no constraint to publish, which calls for holy living and which suggests the most animating hopes; has now been revealed to men without distinction of nation.

Your inferences against Calvin are inferences from an inference: you say, 'if "the grace of God, that *bringeth salvation*" hath "appeared to *all men*," then "all men may be saved by it." I deny your inference 'then all men may be saved by it;' and I require you to prove, before you use it. I, as well as you, say, 'it is God's will that the Gospel be preached to every man;' but I deny that this preached Gospel does of itself bring salvation: I maintain that special grace, grace of Election is necessary to the true and proper receiving of that Gospel; which it has been the everlasting purpose of God not to give indiscriminately to all men, to whom the Gospel is preached. Prove that this text says more than I allow, and gainsays what I maintain. You have been at your *English* again, I suspect, instead of drawing your waters from the fountain head.

Because, forsooth, our English translation says 'that bringeth salvation,' you must extract from the Apostle's words a testimony that life and salvation are tied inseparably to the grace spoken of in the text: which is in fact no more than the free gift 'of the outward call of the word;' and this outward call is *connected with* salvation, but may or may not bring it; is 'of a salvatory nature' but not 'that which saveth.' What proof have you, that σωτήριος means more than this? I maintain, Sir, that all which is said in the text has its fulfilment, if the message which reveals salvation is preached every where, indiscriminately; much more, if the proclaiming of that message be the instrument which God employs in effecting the work of *actual salvation*—though in such cases he also combine another source of power with it, even the agency of his omnipotent Spirit, and though of itself it be utterly inadequate to that work. But if the preached Gospel, Sir, be of itself the power of God unto salvation, or be invariably accompanied with the same degree of extrinsic power from the right hand of God—an alternative which is absolutely necessary in order to the establishment of your inference from the text—how comes it that the Gospel is ever preached in vain? why does it not always conquer and always save?

If I deny your inference, Sir, I of course deny your inferences from that inference ; maintaining that there is nothing said here against ‘ Predestination,’ ‘ Election,’ and ‘ Reprobation ;’ (you have got a new and strange language here, Predestination *to Election*, and Predestination *to Reprobation* !) nothing against ‘ Particular Redemption ;’ nothing against ‘ Irresistible Grace.’ —Again, I have to complain of the irreverence and contumeliousness of your expressions : ‘ no grace partially forced into a certain number of persons.’ Sir, invincible grace is vouchsafed to some, and effects a work of salvation in some ; not in all. This grace too is grace, and therefore by its very nature ‘ partial,’ that is distinctive ; if you mean ‘ unjust,’ that is unjustly bestowed, you mean what is not true. The Gospel which is preached to all, is the instrument *by* and *with* which this more eminent and more partially bestowed grace is also communicated. What is there in your text then, which denies or contravenes this grace ? ‘ Further, if the divine grace hath “ appeared to *all men*” for the purpose of teaching them that by living soberly, righteously, &c. they may “ look for that blessed hope,” &c. &c.—then the “ hope” of “ all men” founded upon this promise to “ all men,” is suspended upon one and the same condition of “ living soberly,”

&c. as above: but, what is suspended upon a condition, is, *by the terms* uncertain; consequently, IV. Final Perseverance in satisfying the terms of that condition, must be uncertain—or if certain to any, must be certain to all; for with “all men” the condition is made.’

Sir, when you reason by syllogism, you must take care that none of your links break. Who authorizes you to say, that this grace hath appeared to all men, &c. *for the purpose of teaching* them that *by living soberly* they may look for that blessed hope, &c.? The Apostle simply says, ‘teaching us;’ he does not say that this was the *end* for which the Gospel was given. The Gospel *does* teach us to live soberly; it is a part of its doctrine, but not its great end or purpose. The Gospel teaches us to ‘look for the coming of Christ;’ but there is nothing here said by the Apostle about ‘living soberly *that* we may look.’ We are to live soberly and we are to look; but the one is not stated by him as the instrument of the other. Sir, this is not a fair representation of the text, but a fictitious one. It serves your purpose to represent the Apostle so; but the Apostle does not speak so; you speak so for him. He simply says, “The Gospel teaches us to live soberly, and the Gospel

teaches us to look for Christ. But from this perverted and interpolated representation of his words you draw sentiments and conclusions quite alien from his natural and real meaning. 'Salvation, you make him to say, is offered to all men upon a certain condition; viz. that they live soberly, righteously and godly in this present world; and only whilst they live so, have they any right to hope that they shall obtain it. Their living so is uncertain; or as good to one as to another, since the condition is common to all, and therefore not peculiar to the Elect. Hence, no Final Perseverance.'—Certainly they have no right to think that they have this salvation any longer than whilst they are living godly; but whilst they are living godly, they have a right to hope that they shall continue to live godly, and shall have their consummation at Christ's coming.—The Apostle, however, says nothing about all this here. He tells a plain story, that the Gospel is preached; what it teaches us to do; and what it bids us to hope. The Gospel, he says, is preached to all; and teaches us to live righteously, looking for Christ's coming. There is no promise in his words, and there is no condition; much less such a condition as you represent him to introduce, which subverts the whole Gospel; 'man's salvation suspended upon the condition of his own

personal obedience.'—This is not that Gospel surely, which, according to *your* interpretation of the word, "*bringeth* salvation;" it comes to tell man that he must be his own Saviour! Yet from this condition, Sir, your own not the Apostle's; connected with a promise which is also your own, not his; you infer that a contradiction to the doctrine of Perseverance, as well as to the other three Calvinistic doctrines, is found in this text. Sir, the condition *being dead*, the inference against 'Final Perseverance, must die also. Indeed it is "twice dead;" for all this splendid logic, with all its promises and conditions, its certainties and contingencies, its terms and its alternatives, is built on an inference which I long ago disclaimed, that 'the Gospel brings salvation to *all men*.'—Here then, as in the two former texts, we have nothing against Calvin.

Such are your weapons, as an assailant—a slender quiver of feeble arrows. Whether the reasons you assign for so extravagant an exercise of forbearance be satisfactory, or not, I must leave it to another tribunal to determine; in *my* judgment they loudly proclaim the weakness of your cause. We must presume that these are at least your best proofs, though we may give you credit for having many more of the same or inferior

quality, which you withhold. Whilst I perfectly agree with you, Sir, that one clear unquestionable text, with *fore* and *after* context in its favor, goes far towards proving any theological assertion which may be brought into debate; I must be allowed to remark that positions so daring and adventurous as yours, in direct contrariety to your Church Articles and to a compact system of truth which some of the ablest and most pious of our approved divines have from age to age concurred in receiving as "the testimony of Jesus," might well demand the aid of many decisive citations from the sacred volume, to shield a calumnious advocate from indignation and reproach. It would be passing strange if half Christendom should have received and "championed" opinions as the record of God, which *three* not very clamorous or imposing texts could furnish successful weapons to overthrow. Personally, however, I am your debtor, Sir, for having simplified and shortened my labor; and I frankly own to you, that had you increased your artillery to a very lengthened train, I know not any piece you could have brought to bear upon Calvin's doctrines, to which these and similar considerations would have been constrained to yield. But let me put it to your candor, Sir, whether you have dealt fairly by your antagonists. Your expressions imply

that they are blind and obstinate, deceivers and self-deceived.—Let me put it to your modesty, Sir, whether it be consistent with good principle, or even with good breeding, to disparage others by ungenerous surmises, and by something more than implication to claim praise for yourself.—But you shall be heard in your own behalf.

“After my above attempt to disprove the doctrines of Calvin, I have to say, that in opposing to them the authority of Scripture, I have easily contented myself with two or three passages; first, because I am sure, that these alone will be considered, by those on my own side, as all-sufficient;—secondly, because I believe, that this will also be allowed by those among my younger Auditors, who, although they may have made some progress on their way towards Calvinism, have not yet reached it;—lastly, because it should *seem*, that even the oldest and most resolute Defenders of that scheme, must yield to the power of such engines as those which I have brought against them,—however unskilfully that power may have been applied. Be it thus, however, or otherwise,—assured I am, that, should they be proof to these, the whole armoury of God would be drawn forth in vain.

“By some, indeed, it may be here said, ‘What hope of convincing the *latter* class of

opponents, by reciting scripture-passages, with which they have so long been conversant?—To this I would answer,—True, indeed, it is, that all such passages (and the New Testament seems to have been written for the purpose of multiplying them) are continually under the eye of those to whom I allude. But, what has familiarly resulted from these perusals?—That the readers, having stipulated to find in the text a peculiar cast of meaning, have proceeded to exhibit the very text itself, as their warrant for departing from its own instructions.—And thus does it appear, that my reason for quoting scripture, even to the most expert Textuary, is this—that, as the words might be taken, and their sense left, I was desirous of providing, if possible, that they might not be parted.”^s

Sir, in answer to all this raillery and sneer, I would simply ask you, whether it would not be just as easy for your adversaries to use the same language :

“ mutato nomine, de te
“ Fabula narratur.” HOR.

But what would it amount to? *gratuitous, flippant, uncharitable assertion!*—Your next objections are reducible to an accusation of

^s See Sermon, p. 39—41.

II. Inconsistency with the DIVINE ATTRIBUTES.

This inconsistency is of course charged upon Calvin's doctrines as understood and stated by yourself. Here, therefore, I must begin with excepting against those parts of your Statement which I consider as incorrect.

“The first passage I shall select from innumerable others, respecting Predestination, is the following:—‘All are not created under equal conditions; but, to some, Eternal Life,—to others, Eternal Condemnation, are pre-ordained: so that, according as each person, respectively, is appointed to either lot, we say that he is predestinated either to life, or death.’ As to the motive, or influencing cause, for which the Deity has thus decreed,—the following, (with which you must be satisfied—for no other will any where be found) is the account given:—‘The reason is, because God hath seen it good, that thus it should be.’”^t

‘Equal conditions.’ Is this the proper rendering of ‘*pari conditione*?’ would not that be expressed by ‘*paribus conditionibus*?’ You give reason to suspect what Calvin certainly does

^t See Sermon, p. 17.

not mean to assert, 'conditions of salvation.' I should say, 'in an equal (i. e. the same) condition'—all are not 'on a par.'

'The reason is, because God had seen it good, that thus it should be.'—And what other reason would you wish? what better could you have? Is not God's will, justice and equity? What other true standard is there of these? This is a truth forgotten by many, who speak and think as if there were some imaginary standard of right and wrong, by which even God's actions may be tried. But this is to derogate from God and to establish fiction and uncertainty for reality and invariableness. And what is this 'God hath seen it good, that thus it should be,' but our Lord's 'Even so, Father, for so it seemed good in thy sight?'

"*Why*" continues Calvin, "Why He may have seen it good, is a secret which we are unable to penetrate: certain, however, it is, that He did not will it otherwise, because He saw, that by the determination in question, his glory would be meritoriously illustrated."^u—Sir, you talk of humility, but where is the humility of attempting to find the bottom of God? "Canst thou

^u See Sermon, pp. 17, 18.

by searching *find out* God?" If we should try, nothing dreading the presumption of such an attempt, to how small a depth should we be able to penetrate in this abyss? We know "he hath made all things for himself," and "worketh for his name's sake," because he has told us so; as right reason would also tell us. And in some cases, and in some faint and feeble degree, we can see his glory to be promoted by his doings. But its being so does not depend upon our seeing it. We believe, or ought to believe, that it is always so. You do not speak with due reverence of God, Sir: his glory, according to your method of dealing with it, is no higher concern than the glory of a man, instead of being the ultimatum of excellency and of importance.—'Meritoriously illustrated'—why not, 'deservedly illustrated?' *meritò*.

But you have dealt unfairly by your readers, Sir. Why did not you give the first words of the sentence, "*Lapsus est enim primus homo?*" Who would have supposed that these words do not occur in a description of the Elect and Reprobate generally, but of Adam's Fall—which Calvin most justly and most wisely, as we have seen, (pp. 73—83) ascribes to the ordination of God. We must watch your quotations, Sir!

“Having thus fairly displayed the doctrine of Calvin with regard to Predestination, let us next see, with what consistency it is supported by himself. We shall find, then,—and I earnestly crave your fixed attention to what follows; we shall find, I say—that, although he uniformly maintains, that a certain number of souls are, from all eternity, thus predestined to everlasting woe,—and although he additionally binds the victims of “Reprobation” with four chains more than might be thought necessary, by asserting, first, that they are forcibly withholden by God from the knowledge of himself;—secondly, that God has also, purposely set them beyond the reach both of Grace, and of Sanctification,—thirdly, that He has made it impossible for them ever to be touched with repentance (which is reserved for the Elect—who have no sins to repent;)—and, fourthly, that they are totally devoid even of the instinctive faculty of Free-will;—notwithstanding all this,—yet does the same Calvin again and again say, that these impotent, irresponsible Wretches have provoked, and do justly deserve, by their sins, their sentence of everlasting Damnation!

“By what *sin*,—it will, here, of course, be asked,—are those, to whom God has, by such

various methods, made goodness impossible, supposed to *merit* this dreadful sentence ('decretum horribile,' as Calvin Himself has called it?)—Calvin, (see the note,) is not ashamed to answer,—'by the sin of rejecting the offered clemency, and facility, of God.'—Now, this desperate stubbornness, is here imputed to these beings without a will, in the very same chapter, in which he has said, that 'God having created them expressly for perdition, effects this purpose, sometimes by depriving them of the faculty of hearing his Word, when read—sometimes by blinding and stupifying them against it, when preached.' " " u

‘ a certain number of souls’—This is an invidious form of expression. Where does Calvin use it. There are Elect and there are Reprobate. “Jam verò in Electis.” “Nunc de Reprobis.”

‘ forcibly withholden’—Where does he say so? ‘privat’ does not imply force. ‘Knowledge of himself.’ Is this identical with ‘the means of hearing his word?’ ‘Set them beyond the reach.’ Certainly he has determined not to give them his sanctifying grace, if this be

¹¹ See Sermon, pp. 18—20.

what you mean. 'Made it impossible.' Certainly they will not repent—but all of their own fault—they have faculties and calls which should lead them to repentance, though they continue unmoved. 'Who have no sins to repent'—Directly contrary to the whole tenor and express assertions of Calvin's teaching. 'Instinctive faculty of Free-will.' False—they have a will, which, as we have already seen, must from its very nature be free—but which like every other faculty of the natural man, is corrupt: it *chooses*, but chooses "only evil continually." 'Irresponsible,' where does Calvin say so? Is a wicked servant, who does nothing but cheat and rob his master, therefore *unaccountable*?—"SINS." Yes. By their sins of omission and of commission—the damning sin at last, being that of rejecting—wilfully rejecting—the offered Saviour—or, in Calvin's words and yours, 'so great clemency and facility of God.' Your error about the natural man's will pervades the whole Sermon.—But what do you understand by 'audiendi verbi sui facultate privat.' Do you think that Calvin means '*he cuts off their ears*?' or, if this phrase be too homely, that he obtunds their auditive faculty, so that they cannot hear the Preacher's voice? You speak as if you thought so, but Calvin only means that God by his Providence keeps

them out of the way of hearing his word, as the world at large was kept, during those four thousand years which preceded Christ's coming; as the far greater part of the world has been ever since and still is: some being withholden from hearing the word at all, and others from hearing it faithfully propounded. With respect to blinding *under* the word preached, you are happy if in your own experience, as a minister, you have not seen instances of stubborn disobedience which illustrate Calvin's meaning, though you may not have attributed it to Calvin's cause.

“ On the subject of Free-will, lately mentioned, there is a further perversity in Calvin's doctrine concerning it, as it affects the Reprobated, which must not be overlooked:—the *whole* doctrine,—as gathered out of various parts of his works, and presented at one view,—is this; that, although such a portion of Free-will is granted to the Reprobated, as may enable them to work out their own *condemnation*,—yet, the same free-will is utterly denied to the same unfortunate Class, while it might be supposed to be used in ‘working out their own *salvation* :’—Thus may the will, in the same subject, and at the same time, be both fettered, and free.—On the above theory, as outraging

God's Justice, under the guise of sustaining it, I will make no comment." ^v

'.... there is a further perversity'—It is plain you do not understand Calvin's doctrine 'of the human will : ' he maintains a will in man as much as you do, though not quite of the same kind. 'Condemnation—salvation.' What is all this, *when taken out of your curling irons*, but "they are wise to do evil, but to do good they have no knowledge?"

"The instance just given, of [Calvin's irreverence to the Deity, is much :—but much more, and infinitely worse, remains. It is not enough for him that Sin, should be imputed by God, to the Creature, whom he had, Himself, disabled from committing it—nor even that sin, so imputed, should be eternally punished :—His system is not complete, until he has painted the Almighty Himself, as *forcing* the Reprobated to break his own laws—to perpetrate those crimes, of which, when he would illustrate the *Justice* of God, he represents *the Man* as guilty,—but, which, when he would illustrate His *Glory*, he fixes upon God, *alone*,—whom he thus describes as, first, compelling the sin, and

^v See Sermon, p. 20.

then, eternally tormenting His own Instrument, *for* yielding to His own Compulsion!"^w

" whom he had, Himself, disabled'—Where does Calvin say this? He expressly denies it. Whilst he charges all the present evil of man upon the Fall, he expressly maintains the sin of man *in* the Fall—a subject you do not touch upon, though it be the very marrow and heart of the question. You have drawn a fine picture, Sir!—the hand of a master!—*forcing, justice, glory, alone, for*—but I pray God, that it be one of which you may soon see the extravagance, the irreverence and the falsehood, and that you may humbly, deeply and with true sorrow of heart renounce it.—*Forcing!* the question is, by what sort of violence.—*justice!* it is the property of justice to punish the guilty.—*glory!* it is God's glory to be a *holy governor*.—*alone!* not alone, but in conjunction with man's free agency.—*for.* not for yielding to God's will, but for doing his own.^x—Sir, if your objection be just, there is no Providence—God does not govern. Sir, he has access to the souls of the wicked as well as of the righteous—and "in his hand are all their

^w See Sermon, p. 21.

^x See Calv. Inst. Lib. 1. Cap. xviii. Sect. 3, 4.

ways :” there is nothing done without him. But his agency does not destroy man’s accountability. The Reprobate, governed by God, chuse their Sin. (See pp. 73—83. 193—202.) Here is mystery, Sir, and what we must at present be content to receive as such. Your Chapter on Necessity *does not explain—but allows it.* God is God, and man is a moral agent.

“ After having propounded, and enlarged upon, the sentiment above mentioned, the Reformer attempts, in his customary manner, to ratify it by a great variety of scripture-examples—as of Pharaoh, Ahab, Saul, Pilate, and even Judas himself; with respect to each of whom, he directly asserts, that the offender was *compelled* to commit the several sins enumerated, by Almighty Power. In further support of this affirmation, he draws together a multitude of general texts, from which he argues, that such is proved to be the settled method of God’s proceedings with the Reprobated. Then, as the grand result of all these particulars, he thus expresses himself:—‘ Summa hæc sit,—(quum Dei voluntas dicitur rerum omnium esse causa,)——ut non tantum vim suam exerat in *Electis* qui *Spiritu sancto* reguntur, sed etiam *Reprobos* in obsequium cogat.’ [Inst. Lib. 1, Cap. 18. Sect. 2.] In English as follows : “ The

sum of the matter is this : God,—inasmuch as His will is taken to be the cause of all things,—not only puts forth his power in the Elect, who are governed by his Holy Spirit, but, also, *compels* the *Reprobated* into compliance.' ” y

‘Scripture examples.’ What are these given for, but use? (see pp. 79, 80. also pp. 184. 192.) ‘compelled.’ All depends upon the nature of the compulsion. Were they, or were they not, Free Agents? Calvin says, they were. ‘Settled method.’ Yes. If assertion and illustration make a good grammar rule. The declarations which he adduces from Scripture are pertinent and full; the examples appropriate and illustrative. But you would have dealt more fairly, if you had set out Calvin’s argument upon this subject at large, and told us that it is his object to prove and vindicate the reality, minuteness, universality and *purity* of God’s Providence. I should have been glad if my limits would allow me to supply your defect. (vid. Lib. 1. Cap. xvi. xviii.) ‘Summa hæc sit’ &c. You do not render these words fairly, and should by all means have quoted the whole sentence. ‘Quum’ is not ‘inasmuch as’

y See Sermon, pp. 20, 21.

but 'when.'—"Summa hæc sit, quum Dei voluntas dicitur rerum omnium esse causa, providentiam ejus statui moderatricem in cunctis hominum consiliis et operibus, ut non tantum vim suam exerat in electis, &c.—'When I say the will of God is the cause of all things, this is my meaning.' 'Cogat'—is that mysterious agency of God by which he governs a world of free agents.

"With respect to this conclusion, I shall not offend the piety, or the understandings, of my hearers, by shewing with what violence it is wrenched from the several texts produced; but, (though I break in, for a moment, upon a future part of my plan,) I cannot refrain from here reminding all to whom the name of God is dear and sacred, of His own assurance, that He is 'long suffering to us-ward—not willing that *any* should perish, but that *all* should come to repentance.'—(2 Peter, 3. 9.)"^z

'.....wrenched'—You have no authority for this assertion. It will be found upon appeal to his writings, that his conclusion flows naturally and irresistibly from just and decisive testimonies. 'Not willing.' If God be in every

^z See Sermon, pp. 22, 23.

sense not willing, how comes it that *many* do actually perish? “For with God nothing shall be impossible.” “Is any thing too hard for the Lord?” “He worketh all things after the counsel of his own will.”

“As the Lord sets his sign upon the Elect, by his Calling, and by Justification,—so, by excluding the Reprobated both from the knowledge of his name, and from the Sanctification of His Spirit, He marks *them*, also, in such a manner, as plainly to discover to us, what the Judgment is that awaits them.”^a

‘... sets his sign’—Do you understand him to mean some mark upon the forehead? He gives intimation. “*signat.*” ‘Both from the knowledge and from.’ Calvin says “*or;*” clearly meaning to disjoin what you unite; knowledge of his name, and sanctification of his spirit. Why do you say ‘to us?’ Can you and I read the Reprobate?

“... how can either ‘Irresistible Grace,’ or ‘Particular Redemption,’ or ‘Final Perseverance,’ be necessary, as *further* securities, to those who had been, from all Eternity, ‘predestinated’ to certain salvation?”^b

^a See Sermon p. 23. ^b See Sermon p. 24.

‘Further securities.’ Where does Calvin represent them so? Parts of the same plan—cause and means.

On this statement of Calvin’s doctrines, then, which I pronounce to be *substantially* incorrect, both as it respects the constitution and actual state of man, and as it respects the operations of God upon that constitution, especially in the case of the Reprobate; you found your charge of ‘inconsistency with the Divine Attributes.’

I need scarcely observe to you, Sir, that a legitimate and unanswerable refutation of this charge meets us in the very threshold. Whence do you draw your view of the Attributes?—From natural reason? We deny its authority, when exercised to furnish materials which may contradict Scripture. From Scripture? This will be contradicting Scripture by Scripture; or, as you logicians term it, arguing in a circle. For I claim to have proved the doctrines which you seek to disprove by the Attributes, from that same Scripture which furnishes you with the Attributes. Scripture therefore unteaches what Scripture has taught.—To put the same truth into a less logical and scholastic form, ought not those very Scriptures from which I infer the doctrines of Reprobation and Election

to be a part of the elements from which you frame your complex idea of the divine mind, or perfections? This doctrine which I now assume to be true, as having been made the subject of large investigation and having received therefrom decisive proof, must help to form our judgment of the divine mind, instead of being itself superseded or contradicted by certain abhorrent notions of that mind, which have been formed without a regard to it. But, waving this preliminary antidote to your objection, let us hear what you have to say against Calvin's doctrines as militating with the Attributes, whencesoever a correct view of those Attributes may have been derived.—It has been already seen how contrary *my* view of this doctrine as affecting the Attributes is to your's. What scandalizes in your eyes, glorifies in mine. (see p. 110—114. also p. 204—209.)

“In all my foregoing strictures upon ‘Predestination,’ I have no further alluded to the Eternity of future Punishments, than was necessary in scrutinizing that doctrine, as contemplated by Calvin. Still regarding it in that view, only, I am perfectly secure in saying, that God,—THE GOOD,—(for such is the Attribute inclosed in His Holy Name,)—can neither be false, nor cruel:—Yet, in the first place,

cruel He must be, if, merely for his own pleasure, He has predestinated any of His creatures, to eternal torments:—In the second place, *false* He must be, if, after having thus doomed them *for* His PLEASURE, He has, yet, solemnly declared, of *Himself*, that He is NOT WILLING that any should perish, but that all should come to repentance:—[2 Peter, iii. 9.] And, in the last place, *both cruel and false*, He must be, if, notwithstanding He had, from all eternity, excluded one division of mankind from all hope, He still engages Himself to accept the Atonement of Christ, ‘for the sins of the *whole world*,’—still proclaims, that He will ‘give His Holy Spirit to them that ask Him,’—and still has recorded His unqualified promise, that ‘he that worketh righteousness is accepted with Him.’

“We have found, then, that three of the moral Attributes of God,—His TRUTH, His HOLINESS, and His MERCY,—are utterly incompatible, or, rather’ (if I may revive an obsolete, but a better word,) impossible with ‘Reprobation.’—But, other divine attributes remain.—Shall we find the above decree, in His WISDOM? Yes—if it be consonant with infinite Wisdom, to create, for the mere purpose of destroying—to impose commands, with full knowledge that

they *cannot* be obeyed—or, to be liberal of promises, which He who gave them, has made it impracticable even for Himself to perform.—I proceed. Is “eternal Reprobation” required by his JUSTICE?—Not unless it be required by His Justice, that those whom he had condemned, before He made them,—and whom He afterward compelled to disobey his own laws,—should, finally, be summoned before His Tribunal, to receive a second sentence of everlasting Damnation - - -for nothing!—Shall we look for this ordination in His OMNIPOTENCE?—‘You may,’ says Calvin, ‘and there it will be found :—in the display of God’s Omnipotence, for the illustration of His GLORY, ‘Reprobation’ begins, and ends.”—And in what does this display of divine Omnipotence consist?—In the triumph of one infinite Attribute, over other infinite Attributes :—for, grant it true,—as I have brought light from Heaven to shew it false,—that an irreversible fiat of everlasting misery has been pronounced by the Almighty Father upon His unborn children,—and this, without any consideration of their moral delinquency,—grant, I say, for a moment, these unhallowed premises,—and what will be their conclusion ?—That the Omnipotence of God, would have, indeed, a needless proof—but, that His absolute WISDOM,—His eternal TRUTH,—

His immaculate HOLINESS,—and His inexhaustible MERCY,—each, and all, at once,—the Name, and the Attribute, together,—would be no more !’^c

There is something very suspicious in the remark, or notice, with which you introduce this subject. ‘In all my foregoing strictures, I have no farther alluded to the eternity of future Punishments, than was necessary in scrutinizing, &c. Still regarding it in that view only, I am perfectly secure, &c.’—Is this an apology, Sir, for having *appeared* to embrace the doctrine of eternal torments? or is it a disclaimance of that doctrine? or is it a limitation of assent? From other scattered leaves, no less than from the gratuitous explanation here, I gather it as a sort of garland, or corollary, that you doubt at least, or qualify, if you do not reject that doctrine: an avowed doctrine of our Church^d—an express doctrine of Scripture^e—a doctrine which lies at the root of gospel wisdom, gospel grace and gospel holiness: without which Sin is a light thing, and the Son of God incarnated and crucified, almost without cause or end.

^c See Sermon, pp. 41—43.

^d See Liturgy throughout—especially Athanasian Creed, (latter clauses,) and Communion Service.

^e Matt. xxv. 41. 46. Mark ix. 43—48. 2 Thess. i. 9.

‘God—THE GOOD—can neither be false, nor cruel: yet, cruel he must be, if merely for his own pleasure,’ &c.—Sir, God is THE GOOD. But do we know enough of God to know that his goodness cannot consist with punishment? even with eternal punishment? even with eternal punishment eternally ordained?—Who says ‘for his pleasure,’ Sir, in the sense you mean?—we say, *for the highest possible end; for his glory, the manifestation of his Name, the revelation of his concentrated and combined perfections.* (See pp. 64—73.) The Surgeon, the Parent, the General, the Sovereign, furnish illustrations, (See p. 207. also pp. 110—112.) To prove your charge of *cruel*, you must shew that it is wanton: that God could effect this highest possible end, this most glorious of all conceivable ends, without it.

‘In the second place, *false* he must be, if, &c.’ (2 Peter iii. 9.) This declaration, and whatsoever others there may be which resemble it, has been explained (pp. 113, 114) in perfect consistency with Calvin’s doctrine of Reprobation. Speaking after the manner of men, “God has no pleasure in the death of him that dieth;” “he is not willing that any should perish;” “he would rather that they should be converted and live:” that is, there are simple

elements in his mind which would lead him to that determination. But there are also simple elements in his mind which lead him to another determination ; and the result is, the former are overcome of the latter ; the counsel of his will, his decision, his decree, is *against* mercy. It is clear that some explanation, either this, or a better, must be admitted ; else how comes it that *any* suffer these eternal torments ? “ for who hath *resisted* his will ? ” If his *will* were, none shall perish, all shall come to repentance ; none *could* perish, all *would* come. Your text therefore, and others like it, according to *your* interpretation *prove too much*.

‘ And in the last place, *both cruel and false, &c.* ’—Where does God ‘ engage himself to accept the atonement of Christ, “ for the sins of the whole world ? ” ’ The utmost that can be inferred, or has ever been attempted by any recognized commentator, from those words, (John i. 29. 1 John ii. 2) is rendering salvation possible to all—‘ a sacrifice offered without regard to individuals, of sufficient price to render it honorable for God to forgive all.’ But if God has “ engaged himself ” to accept it for all, then the sin of all has been borne and taken away, and there is no condemnation left for any. Salvation, not Redemption only, is universal. I have al-

ready intimated (pp. 117, 118) that my interpretation of these and similar passages restricts them to an elect people; a people taken out from the whole world, and not from one nation.

‘ still proclaims that He will give his Holy Spirit, &c.’—Do the Reprobate ask, according to the spirit and meaning of our Lord’s commandment with promise? Are the drunkard’s, the adulterer’s, the murderer’s, the hypocrite’s, the self-idolizing man’s prayers such as can be supposed to claim this promise? He *will* give to them that ask, but they must ask in faith. (Matt. xxi. 22. Mark xi. 24. James i. 6.) There are certain preliminary requisites in the case of effectual prayer, which the Reprobate have not.

‘ and still has recorded, &c.’—Do the Reprobate work righteousness? Your standard of righteousness must be very low, if you can suppose that any resemble Cornelius in this property, “work righteousness,” without *special* grace.

‘ But other divine Attributes remain . . . wisdom. Shall we find—Yes—if it be, &c.’—Sir, I cannot scan infinite wisdom. “How unsearchable are his judgments, and his ways past finding out.” But I see no inconsistency in

creating to destroy, where that destruction is not the final end, but one of the most exalted nature is sought and accomplished by it. 'Mere purpose of destroying' is your own not mine. But has not God created to destroy? What worlds of creatures live but to die! What worlds die in the very birth! For what end has this earth of ours been fashioned, but that it may perish? It has died once by water, it shall die by fire. Sun, Moon and Stars have their light and their courses given them, but that they may be extinguished and cease to move. The Reprobate, on the contrary, are created to glorify God for ever!

'.....to impose commands, with full knowledge, &c.'—Are there none, Sir, besides the Reprobate, to whom these commands of God come? Are there no ends answered by a command which is disobeyed? Does the Sovereign never give a law which he knows many will break—and which in *my* sense though not in *yours*, cannot be obeyed?—I say in *my* sense; because my *cannot* is *will not*—*yours* is a physical not a moral impotency—which *I* disclaim.

'.....to be liberal of promises, &c.'—Sir, you must prove that these promises are made to the Reprobate, before your affirmation is

justifiable. God's promises are made neither to the Elect, nor to the Reprobate, *as such*; but to human beings possessing a certain character and walking by a certain rule. There are amongst the objects of his promises, then, those to whom he will render it practicable for himself to perform them.—Sir, there was one before you,

“who could make the worse appear

“The better counsel.”

MILTON.

Speciousness and sound are not always beauty and truth.

‘I proceed. Is “eternal Reprobation” required by his justice?—condemned before he made—compelled—a second sentence for nothing.’—There is a confusion here between *purpose* and *action*, between *decree* and *operation*; which makes a jingle, bewilders and excites suspicions, but conveys no true and solid matter of objection. God has ordained—God does foresee—that destruction of the wicked which he will consummate at the last day. But what is there unjust in all this, if their sin justly imputed, if their character actually possessed and manifested, if their own freely chosen course of action and *willed* works, be such as deserve God's wrath and condemnation? And these are just the conditions which I have asserted and proved

to have their seat and operation in every reprobate sinner. It is not "for nothing," Sir, but for SIN; it is not "without any consideration of their moral delinquency," but because their moral delinquency is duly and deeply considered; that they receive their sentence.

' Shall we look for this ordination in his Omnipotence? "You may, says Calvin, &c."—Sir, you do not refer to the passage in Calvin's writings and therefore do not give me the means of verifying your reference: but I rather suppose you to have your eye upon the following sentence, which you have not, however, correctly represented. "Quod igitur sibi patefacto Dei verbo non obtemperant reprobi, probé id in malitiam pravitatemque cordis eorum rejicietur, modò simul adjiciatur, ideò in hanc pravitatem addictos, quia justo sed inscrutabili Dei judicio suscitati sunt, ad gloriam ejus suâ damnatione illustrandam."—(Lib. iii. Cap. xxiv. Sec. 14.) The power of God, Sir, and the glory of God are not identical; though the former be a part of, or instrumental to the latter.—But have you forgotten, "And in very deed for this cause have I raised thee up, for to shew in thee my power; and that my name may be declared throughout all the earth?"—(*Exod. ix. 16.*)

Doubtless the Omnipotence of God is an Attribute signally manifested in the counsel and fulfilment of Redemption, both as it respects the Elect, and as it respects the Reprobate. But *how* illustrated?—not alone, but in being that Attribute by which he effects the manifestation of all the others. Omnipotence alone could accomplish what infinite wisdom has devised—a counsel which shall manifest all the fulness of God at once; by one stroke of the pencil; in one moment; at one glance.

‘And in what does this display consist?—In the triumph of one, &c.’—Sir, I deny all this. Reprobation is but a part of the divine counsel and work of Redemption: the whole must be viewed together. Would you take a man’s hands or feet, Sir, and say you had the whole man? or would you take one feature of his countenance and say you have the whole face? To be fair, to be commonly just and honest, Sir, you must take Reprobation in conjunction with its twin sister Election, and view the two as combined in one great enterprize, and then say where is the triumph of one infinite Attribute over other infinite Attributes—and then say, “that the Omnipotence of God has a needless proof, but that his absolute wisdom, his eternal truth, &c. each, and all, at

once,—the name, and the Attribute, together,—are no more.”

Sir, I trust I have shewn a statement the very reverse of this, to be the statement of truth. (See p. 204—209.) I trust I have shewn, that God is glorified and not dishonoured, as you in big and loud and “horror-stirring” accents tell, by the doctrines which I now assume to have proved, confirmed and maintained. But whether I have been successful in that part of my attempt, or not; whether I have been enabled to see, and let others see, this glory exhibited in the divine counsel and work, or it be veiled and *appear* to be even tarnished by the medium through which we have contemplated it; I must again take leave to remind you, that our views, whatsoever they may be, of the Attributes are not justly brought forward in this argument, but must themselves receive elucidation and confirmation from *it*, not *it* from them. (see pp. 266, 267.)

I must be allowed further to remark, that we do not know enough, and cannot in our present state know enough, of the divine Attributes, to speak peremptorily and decisively, either of their simple nature, or of their combination as they exist in the divine mind. What we

think we see, we may humbly and adoringly affirm, to his glory! All that manifestly conduces to this, in the revelation which he has made of himself, we may reverently mention as producing this effect—as pointing to this centre: in other words, we may safely reason from his will and works, as declared, *to* his perfections, but not from our supposed knowledge of his perfections, *against* his declared will. It is a demanded exercise of faith, to be sure that God is perfect—that is, “absolutely wise,” “eternally true,” “immaculately holy,” inexhaustibly merciful”—whether we can see all this in any given project and operation of his, or not; or even though, to our unpurged and benighted view, he may appear under eclipse. “For who hath known the mind of the Lord, or who hath been his counsellor? or who hath first given to him and it shall be recompensed unto him again?” “He is the Rock, his work is perfect; for all his ways are judgment; a God of truth and without iniquity—just and right is he.” “Let God be true, and every man a liar.”

I must be allowed further to remark—what seems not to have occurred to you—that the same objections *in substance* are applicable to any other representation than that of the

Universalists and Perfectionists. On your *avowed* representation, as well as mine, God has knowingly and wilfully created many to perish: mocks them with promises which he knew they would not embrace, rules them with commandments which he knew they would not obey, and finally visits their temporal sins with eternal judgments.—Your objections are reducible, thirdly, to a charge of

III. PERNICIOUS EFFECTS.

“Let us now briefly consider them, as they bear upon the principles, and actions, of men, in common, daily life. . . . they lead straight downwards to practical immorality and irreligion.”—Your proof of this assertion is, 1. that the most rigid disciples of Calvin do not consider the faith of their brethren as fully ripe, until it has received the deeper tinge of Antinomianism. 2. that “you take it upon *yourself* to say, the faith of which you speak is notorious for bursting asunder every tie of decency and duty: but you will dispense with particular evidence, deplorably as it abounds.” 3. a sifting of the question by reason only: which teaches that every willing follower of Calvin places himself naturally amongst the Elect; and so establishes the hope of his salvation beyond all doubt;

and so, as you argue after a rambling sort of digression, “being an Antinomian, in all the pride of Election, can have no *vital* interest in complying with any one of God’s commandments”—and hardly *any interest whatever*. He may be carried the directly contrary way: and then he has no restraint at all but the feeble and wide bound of human laws; which many are ready to overleap “under the bewitching opiate of the assurance of Election.”[§]—I have contented myself with an analysis of your statement because my limits would not allow me to make a full extract: but, to say the truth, I think I have rather benefited and given point to your argument, by compression.

Now to these fearful and intrepid objections I might reply briefly, ‘they want proof.’ Before they can be allowed any weight, you must substantiate the facts which they assume, without proof, as their foundation. You must prove that Calvinists are scandalously immoral—(for your charge is to no less an amount than this—) and you must prove that it is their Calvinism which makes them so. For it will not be enough to make your objection valid, that you shew certain Calvinists, to any number, to be

[§] See Sermon p. 43—46.

immoral, except you also give reason to believe that their licentious practice is the fruit of their religious creed. There *may* be a cause, or causes, distinct from their doctrine, which vitiates and deforms their character and actions.

But I am not afraid to meet you, Sir, fairly and fully on each of these disgusting topics of argument. Sir, who are those “that do not consider the faith of their brethren as fully ripe, until it has received the deeper tinge of Antinomianism?” and what is this Antinomianism which they so forcibly recommend? Sir, you was bound to name *persons* here, and to be very minute and circumstantial in specifying some at least of their *delinquencies*. If this be not a railing accusation, such as Michael the Archangel did not dare to bring against the great Adversary, I know not what “railing accusation” means. Calvin, Sir, is eminently a moral and practical writer. You who have so diligently studied his Institutes must be aware how large a portion of them is devoted to an elaborate Exposition of the Law of the Ten Commandments. Of Calvinistic teachers in general, so far as I have any knowledge of their teachings—(which does not profess to be very extensive—) it is false to say that they inculcate

Antinomianism. Of the Calvinistic *Clergy*, to whom our question exclusively applies, I confidently affirm, that they insist peremptorily and pointedly on the high importance of observing a pure, scriptural and truly spiritual rule of moral duty. Most of them will be found cordially to receive, frequently to open, and continually to enforce the commonly acknowledged standard of christian practice—the Law of the Ten Commandments—according to its most rigid, penetrating and amplified method of interpretation. If there be a few who do not, in words, adopt this as the authorized standard of christian morality; you will not, I presume, denominate them Antinomians and charge them with inculcating immorality and irreligion, so long as it is their habit to instruct their hearers that they must make conscience of endeavouring to think, and speak, and feel, and act, by a rule which is at least co-extensive with this, if not longer, and broader, and deeper, and higher. Really, Sir, you ought to be ashamed of giving breath to such a charge, if you make it without sure knowledge that there are many individuals to whom it is justly imputable; and, if you have this knowledge, why do you not form it into a direct and personal accusation, that the innocent may be clear from suspicion?

You undertake to be yourself a swift witness against the followers of these Teachers : “ their faith is notorious, you say, for bursting asunder every tie of decency and duty.” Such firebrands are easily hurled, even by a man that is in sport ; but, before they burn, they must hit and touch and cleave. An assertion of notoriety is mere common place. Again I say, ‘ name ; be explicit ; substantiate.’ In the mean time, I will also ask you one question and answer me ; ‘ do you seriously and unequivocally mean to affirm, that you *know* a number of persons professing Calvinistic doctrines, who are more abominable and licentious in their practice than the same number of persons holding another creed ? I will not put you to the trouble of ascertaining to what cause their irregularities and indecencies may be ascribable : we will set them down to the account of their religion, if they be justly chargeable with them ; but give me the clear fact, that such is their moral character and such their behaviour.

With respect to the natural and appropriate tendency of Calvin’s doctrine, I can entertain no question. It is a doctrine *according to* godliness, and which *leads to* godliness. If it be possible to make man a holy thing, this is the doctrine to make him so. Saved by a bleeding

Saviour, and by Him without jot or grain besides His merit; saved thus, through the separating and distinguishing favor of God, when millions equally worthy, in *my* eyes, are left to perish around me; what shall I render to this God and to this Saviour?—What less than my all?—And what is that *all* which will be acceptable to Him, but a heart and life of self-denying obedience to his will, in all godliness and honesty?—Our Lord has furnished us with a declaration of the radical principle from which, and from which alone, this result will necessarily spring. “Tell me therefore which of them will love him most. Simon answered and said, I suppose that he to whom he forgave most. And he said unto him, thou hast rightly judged. . . . but to whom little is forgiven, the same loveth little.”^h—If love be the elemental principle of obedience, and if we are taught correctly here, by the infallible Teacher, that the sense of undeserved favor is the only and sure source of love; the doctrines of Calvin will do infinitely more towards procuring an obedience such as God loves—extensive and multifarious in its performances, pure and self-abasing in its motives—than all your vaunted and exclusive practicality.—If a man grossly misapprehends the nature of the truth he is attacking,

^h Luke vii. 42—47.

I cannot wonder that he imputes wrong tendencies to it. When you talk about 'a man choosing what he will be', 'a convert by inclination,' and 'proselytes made by terror'—this is all *jargon, trash, ignorance, scorn, mockery*. I cannot wonder that a man who speaks with so little knowledge and sobriety should call Calvin and Calvin's followers "Antinomians," "overleapers of human laws," "proud," "bloated," "obstinate." I could not wonder if he had added thieves, robbers, murderers! But none surely will be so uncandid and so unwise, as to take their ideas of the doctrine and of its tendencies, from such incoherent ravings.

I am far from saying that the doctrine cannot be perverted, has not been perverted; has never been tortured by the great enemy of souls into an instrument of hardening the Reprobate, has never been misapplied, to their loss and injury, by the true disciples. But is any doctrine put beyond the reach of this liability to abuse? has any doctrine, in point of fact, been preserved from theoretic distortion and practical misapplication?

I will not instance in the doctrine of 'Justification by Faith,' because you scarcely own such a doctrine: but has not the doctrine of

repentance been made a doctrine of atonement? has not the doctrine of charity, brotherly kindness and alms-giving been converted into a doctrine of merit? Have not the doctrines of 'The Sacraments,' of 'Prayer,' of 'Self-denial,' of 'Restitution,' of 'Humility,' been abused to the introduction and prevalence of formality, hypocrisy, superstition and will-worship? Is it pretended, that the doctrine of Election and Reprobation has been more foully vitiated from its true nature, or prostituted to more injurious uses, than many others which might be named?

And once more; Is it just to charge that evil upon the doctrine, to which at last it only gives occasion? of which the origin is far higher and the root far deeper. You might as well charge the common parent, Christianity itself, with being the author of those wars and dissensions which, according to our Lord's premonition, have so largely sprung from it. The origin and root of evil in all these cases is man—human nature—a corrupt heart; not that truth which seeks and, when applied according to its real properties and design, effects his restoration to a perfect soundness, vigor and joy.—Nay, Sir, I am not afraid to oppose assertion by assertion, and to say, that Calvinism (by which name I express what I believe to be not Calvin's

doctrine, but the doctrine of the Bible) has produced her bleeding Martyrs and her toiling Saints—and is even now exhibiting her bright patterns of Christian Piety—which, in the great day, will be found “to have done more than others.” “I am become a fool in glorying”—God knows I do not speak this of myself, but flee with abhorrence from such a thought—“you have compelled me.”

You will not expect any observation from *me* upon your argument against the professors of MODERATE CALVINISM.ⁱ My sentiments, unreservedly avowed, accord too strictly with those of Calvin, to render me liable to *his* censure or *yours*, ‘as one driven to this less ignominious refuge.’ I shall only remark, that many honorable and conscientious men designate their sentiments by this intermediate title, and believe that they are perfectly consistent with themselves and with the oracles of God in so doing, though you and I and Calvin find a difficulty in discerning that consistency. To their own Master, they, as well as you and I, Sir, must stand or fall: let us remember this; be humble, be serious, keep our eyes and our hearts open, and walk charitably.

ⁱ See Sermon pp. 46. 47.

I could add more ; it was my intention to add more ; but I have already exceeded the utmost limits which I had prescribed to myself.—Your portrait of Christianity is pleasing : would any sound Calvinist, think you, hesitate to call it *just* ? But you have told only half its beauties, not all. “ It is a religion of invitation, and encouragement, and promise and reward ; for ever varying with the occasion her tender calls, or pressing persuasions, or anxious warnings, or forcible appeals to the understandings, the feelings, the interests and all the nobler passions of man : ” but it is also the dispensation of God for the gathering together of a peculiar people, to which, and to which alone, it will at last be found available. It is to be preached to every creature, but the Elect only will receive it : it is to be received by all with deepest humility, but there are those “ to whom the Spirit witnesseth with their spirit that they are the children of God ”—who may “ know their Election of God ”—who may “ know that they are of God ”—who may “ know that, if their earthly house of this tabernacle were dissolved, they have a building of God, a house not made with hands, eternal in the heavens ”—“ who have an unction of the Holy One which abideth ”—“ whose seed remaineth in them ”—“ who know whom they have believed, and are persuaded that he is able

to keep that which they have committed unto him against that day"—“that henceforth there is laid up for them a crown of righteousness, which the Lord, the righteous Judge, shall give them in that day.” Paul the Apostle—not converted by Jesus coming down again to the earth, as you erroneously write, but by Jesus speaking to him from the excellent Majesty in the heavens—was one of these.

If my first fifty-nine pages have any weight in them, Calvinism is in the Church as truly as **THE BOOK OF COMMON PRAYER**—nor will these *two words* drive it out thence, in the judgment of those who, whilst not ashamed to avow sentiments coincident with those of the great Reformer, can still pray with a mixed company of their fellow-creatures, and persuade themselves that they derive edification from a frequent and cordial use of the English Liturgy. If my latter two hundred pages have any weight in them, my Readers will not disclaim all reverence, admiration and affection for the **MOODY POLEMIC**, notwithstanding the grim and unsightly features with which you have marred his visage. Gorgeous as is your declamation, specious as is some of your reasoning, imposing as is the vehemence, self-prostration and supplicative affection of your last apologetic Appeal ; they will

still search for truth, where alone it is to be found and ascertained, "in the Law and in the Testimony," without receiving the reiterated affirmations of the Preacher for its unimpeachable edicts, or presuming to disbelieve, mistrust and disobey God, because a man—sincere it may be, but evidently boisterous, unguarded and misinformed—sees no form or comeliness in "the mystery of his will," and no beauty in "the light of the knowledge of his glory."

I am,

Reverend Sir,

With all due Respect,

Your obedient and faithful Servant,

EDWARD THOMAS VAUGHAN.

FOSTON RECTORY, Nov. 6, 1818.

P. S. I had intended to notice some other particulars in your Sermon, (See p. 211.) but I must at last leave you the implied glory of having said some brilliant things unanswerably. My first edition, if referred to, may perhaps correct this surmise. I hope in God, however, that I have left nothing, which it has been really important to except against, unnoticed. "To him be glory for ever and ever. Amen."

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